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Art. I. *Observations on the Character, Customs, and Superstitions of the Irish, and on some of the Causes, which have retarded the moral and political Improvement of Ireland.* By Daniel Dewar. 8vo. pp. 354. Price 10s. 6d. Gale and Curtis. 1812.

MANY of the books, published in this Protestant country, are works of supererogation, which, according to our critical creed, are neither necessary nor meritorious; neither required of the authors by their duty to the public, nor compensating in any degree for the time mispent in writing or reading them. Indeed, were the publication of books restricted to those in which utility or excellence were predominant, one of the most extensive and flourishing manufactures of this kingdom would be reduced within a small compass, and monopolized by a few hands,—small and few comparatively, we mean; for still there would be books enough composed and circulated to delight and instruct the present age, and to increase by a large bequest the inheritance of posterity. But as, in this free country, every man has the right to make as great a fool of himself as he pleases, provided he does it at his own expense—and publishing a silly book being one of the readiest and most effectual, though not one of the least expensive, modes of doing this—thousands are tempted thus to expose themselves to the compassion of their intelligent friends, and the neglect, if not the scorn, of an inflexible public. For, however dazzled or deceived at first, by a meretricious appearance or plausible pretensions, in the end the public, by its voice or by its silence, judges rightly concerning every performance in literature, that has had the fortune to obtain notoriety. It is true, that, with the multitude of ephemeral productions, many a volume, in which utility and excellence are pre-

dominant, falls into early oblivion ; but though this seems hard upon the authors, it arises, not from want of discernment or generosity in the public, but from the very nature of things. It is the common lot of man, in every ordinary walk of life, that his good works should be known but to a few, and receive even from these only transient and lukewarm applause. As for his follies, especially in literature, happy is he who sees all his efforts to blazon them miscarry, and who in spite of himself escapes disgrace by escaping notice. Transcendant talents alone are not sufficient to command attention. They must be eminently favoured by adventitious circumstances in the rank or situation of the possessor, or they must be *luckily* employed on subjects of universal interest, before they can attract universal admiration ; nay, with all these advantages, they frequently fail of securing that success which they seem to merit. It cannot be otherwise. Is there a man living in this kingdom,—is there a reviewer, even in his plural capacity, who reads all the books that issue from the press ? No, certainly. We go further, and ask, Is there a man, or a reviewer, who reads every work published, that deserves to be read ? Probably not. It depends, therefore, on circumstances beyond the power of an author, whether, having done his best to merit a hearing, and having merited it, he can obtain one from a sufficient number of judges, who have authority with the public, to recommend him to general perusal. And if in his own age he fail to acquire the due reward of his labours, there is little hope that his name will be revived and honoured by posterity ; since it is almost certain, that, in every generation others, as meritorious as himself, will arise, who may labour as well and as unsuccessfully as he. Many works of genius and learning perish before their authors ; more follow them to the grave ; yet, after all, posterity is deprived, by the injuries of Time, of little that would have eminently benefited it. There is no reason to believe that the compositions of one poet, equal in rank to Homer, Virgil, or Milton, have been lost in times past : every civilized age has its poets of the second order, who necessarily attract most of the admiration of their contemporaries, without injustice or disparagement to those of the same rank who preceded them, and whose fame, having passed the full, gradually wanes till it is extinguished, never to be renewed.

We have been led quite out of our intended course by following these vanishing lights, and we must abruptly return to the thought, that suggested the first sentence in this article. We meant to have added, that when so many

works of supererogation, as we have termed them, are published, it is no mean recommendation of a new book to say, that it is what it professes to be; and this character we can fairly give to the volume before us. On the first page it is briefly and modestly called "*Observations on Ireland*;" and no reader will be disappointed in the perusal, who does not sit down with unreasonable expectations, voluntarily excited, and by no means warranted by the unassuming appearance, plain title, and sensible introduction of Mr. Dewar's work.

To trace the circumstances that form national character, is one of the most curious and entertaining inquiries, that can be pursued in the history of man; though, after all the definitions that may be given of the moral and physical complexion of a people, the individuals who compose it vary so much from each other, by personal characteristics, which are more distinct than national ones, that it is impossible, with language, so to describe an Englishman, a Scotchman, or an Irishman, that a stranger of another country, meeting with all three, could discriminate between the one and the others,—though a person, habitually acquainted with the several nations, would easily do it. Be this as it may, there is such a thing as national character; and no reader of history ever thinks of the Jews, the Greeks, the Romans, or the Goths, without having formed in his mind an idea of each, so identical, that he distinguishes these four kinds of people as easily asunder, as in memory he distinguishes any four persons whom he has formerly known.

Mr. Dewar's first chapter is "on the character of the Irish." There are three classes of people in the Island; greatly differing from each other in genius, manners, customs, and dispositions; agreeing only in one point—to love their country above every other on the face of the earth. The *native Irish*, nearly resemble the Highlanders in language and temper, and heartily hate the other two classes of inhabitants as tyrants and intruders. The *Anglo-Hibernians*, or English colonists, though proud of being Irishmen, are full of prejudice against the aborigines of the country, whom they scorn and despise with hereditary pride and ignorance. The descendants of the *Scotch Settlers*, who emigrated to Ulster in the reign of Charles II. are, like their countrymen wherever dispersed, a sober, industrious, and thriving race. Of each of these kindreds Mr. Dewar gives a clear account, but particularly of the most interesting—the native Irish, who are by far the most numerous, neglected, and miserable of the three: indeed in the course of his volumes when he speaks of "the Irish," he means them. The

following excerpts from his large detail will shew the component features of the character of these aborigines.

‘ There is no mark by which the Irishman (always recollecting that by this I mean the original race of the country,) is more distinguished than *inquisitiveness*. He will walk miles with you to discover where you come from, where you are going, and what is your business; he will appear merry to make you frank, and perfectly untutored and simple, with a design constantly in view.’ p. 26.

‘ An inquisitive turn of mind is generally accompanied with some degree of thoughtfulness. A Highlander is both inquisitive and thoughtful, so is an Irishman; though I am inclined to think, that he has not got quite so much of the pensive philosopher in his nature. He can much more easily become jocular than a Highlander; nor is he so apt to make those moral reflexions on the common incidents of life. The latter has a degree of tender melancholy in his disposition which influences most of his habits of thinking; whereas the former, though far from being destitute of melancholy, is not subject in the same degree to its controul.’ p. 29.

‘ Acuteness and shrewdness are also qualities which strongly mark the Irish character; and yet these valuable qualities are often concealed by that appearance of simplicity, and that blundering precipitancy which so mightily amuse every stranger. Indeed, these last dispositions seem not very compatible with any extraordinary quickness of apprehension, and might lead one to suppose, were it not for the most undeniable evidence to the contrary, that it really had no existence. But let any one converse with an Irishman on any subject that is not altogether beyond his understanding, and he will find him shrewd though unlettered, and not quite unintelligent, though on most subjects uninformed; possessing a wonderful facility of comprehension, and an equally singular talent for acute and original remark. These enduements when found in a person educated and polished, and when allied, as in his case they generally are, with a brilliant playfulness of fancy, produce the happiest effect, and form a character at once pleasing and original.

‘ Strong local attachment forms a very prominent part of this character. The Irishman like the Highlander must often go from home; he must go in search of that bread which his country denies him, but he can never forget the cottage of his early years: whether in the east or west, though even buried amid the ignorance and vice of St. Giles’s, the lovely valley in which he first began to live, and the green hills of his native isle, with all the soft and endearing associations which they awaken, never cease to warm his imagination, nor, to his latest hour, do they depart from his memory. The wild and simple strains which first delighted him in the cabin, while they sooth his sorrows in a foreign clime, cherish his fondness for home, by exciting the tenderest and most delightful sympathies of the human heart.’ p. 31.

‘ This extreme warmth of affection, this strong attachment to kindred, is very compatible with some degree of turbulence or even ferocity. Of the truth of this remark, the following anecdote affords a beautiful illustration: it is recorded in Leland’s History of Ireland, under the reign of Henry the Sixth. O’Connor, the turbulent Irish chieftain of O’Fally, had alarmed the deputy by an inroad into

the district of Kildare. He was surprised by Fitz-Eustace, and his troop put to the rout. The chieftain, in endeavouring to escape from his pursuers, fell from his horse; his son, the companion of his danger, stopped and remounted him; but unhappily the father fell a second time to the ground. A generous contest was now commenced between the father and son, which of them should be resigned to the mercy of the enemy. The youth urgently pressed his father to take his horse, to leave him to his fate, and to seize the present moment of providing for his own safety. The father obstinately refused; commanded his son to fly, and was quickly made prisoner.' p. 35.

'In this short sketch of the character of an Irishman, I cannot omit fidelity to friends as a component part. It is the more necessary to make this remark, since this quality has sometimes been denied him.'

'It is also said, that the Irish are deceitful; that notwithstanding all their promises, they will betray a friend to serve themselves; and this is held forth as the general character of that people. No opinion can be more contrary to truth. Let them only be convinced, that you are their friend, and they will never forsake you; they will do their utmost to serve you. Were it necessary, I could refer to many instances in support of this assertion.' pp. 36. 37.

'From fidelity to friends, the transition is easy to hospitality. The hospitality of the Irish, like that of the Scottish highlanders, is proverbial; and never surely has a stranger visited the neighbouring isle, without having had satisfactory proofs of it. The poor labourer, who has only potatoes for himself and his children, will give the best in his pot to the guest, from whatever quarter he may come: he bestows his simple fare with a kindness that has often delighted me. Unlike the peasants of some other countries, who frown at the wandering intruder, he seems to feel a real pleasure in giving food to the hungry; he gives the hearty welcome of his country to all who approach his humble cot,—*ceud mile failte duit**. At first I thought that this might be the form of salutation, on extraordinary occasions; but when I found that man, woman, and child, shouted *ceud mile failte duit*, to every visitant, and even to every beggar, I felt rather astonished.' p. 38.

'I must advert to that susceptibility of gratitude and resentment, so observable in the Irish. They are rather prone to extremes in their prepossessions or their antipathies, their love or their hatred. They have no idea of the heartless neutrality of indifference, of the frigid torpor of insensibility; and it is with difficulty, they can maintain that equanimity of mind, which accords with the happy medium of moderation. They are ardent and high spirited; and though not so proud as Highlanders, they have got all their impetuosity. No people in the world can be made better friends, and it is not easy to conceive of worse enemies. They have got some vanity, and they may be flattered; they possess warm affections, and they may very easily be secured; but they have a degree of resentment that will not suffer them with impunity to be injured or insulted.' p. 41.

* A hundred thousand welcomes.

In his second chapter, Mr. Dewar draws an able comparison between the Highlanders and the Irish, much to the advantage of the former, but only so in consequence of the greater privileges enjoyed by them under their native chieftains, and the abject state of bondage and wretchedness, in which the latter have been held by the oppression of their English lords. The Highlander and the Irishman are both of one stock, but the Irishman grew on the sunless side of the tree, and soured and hardened in the wind, while the Highlander ripened in the light and warmth of day. Of the degradation of the Irish under English tyranny, the following passage gives horrible and affecting proofs.

‘ They, (the Irish) since the period in which their country was first invaded by the English, became subject to the perpetual annoyance of enemies, by whom they were viewed as an inferior order of beings, and by whom, therefore, they were treated with injustice and cruelty. They soon learned to exercise the same ferocity on a people by whom they were slain with impunity; at least, who paid a very inconsiderable fine as the price of their life. They adopted a mode of reasoning certainly not illogical, and which seems to have been followed by most other nations in their circumstances. They were oppressed and plundered by a band of adventurers, who rendered their superiority in military skill only subservient to the destruction of an inoffending people; they naturally concluded, therefore, that every means by which they could extirpate such tyrants, or by which they could inflict that justice which their crimes had merited, and for which the English laws made no provision, was not only lawful, but highly patriotic and expedient. Hence their judgment and feelings were in some degree perverted; hence the shocking atrocities and violations of solemn engagements with which, towards their enemies, they have been chargeable; and hence the ferocity which their character must necessarily have assumed, from the perpetual scenes of carnage and of blood, of murder and of perfidy, in which they were involved.’ p. 65.

At page 75, there is a striking extract from *Spenser's View of Ireland*, written in the reign of Elizabeth, from which we shall copy the conclusion. Speaking of the Irish Bards, who in their strains exalted the banditti of their country into heroes, Spenser, himself a bard, who well knew how to sing the praises of heroes, says—

‘ “ As for words to set forth such lewdness, it is not hard for them to give a goodly and painted shew thereunto, borrowed even from the praises which are proper to virtue itself: as of a most notorious thief and outlaw, which had lived all his life-time upon spoils and robberies, one of their bards in his praise will say, that he was not one of the idle milk-sops that was brought up by the fire-side; and that most of his days he spent in arms and valiant enterprises: that he did never eat his meat, before he had won it with the sword: that he lay not all night slugging in a cabin under his mantle: but

used commonly to keep others waking to defend their lives; and did light his candle at the flames of their houses, to lead him in the darkness: that the day was his night, and the night his day: that he loved not to be long wooing of wenches to yield to him; but where he came he took by force the spoils of other men's love, and left but lamentation to their lovers: that his music was not the harp, nor lays of love, but the cries of people and clashing of armour: and finally, that he died, not bewailed of many, but made many wail when he died, that dearly bought his death." p. 76.

Mr. Dewar adds, that 'the persons whom Spenser mentions' as thieves and outlaws, 'were no doubt those who gloried in resisting the English Government. It is highly probable, however, that in the progress of time the whole of his description may have been literally verified; and that the mere disturbers of the peace, the banditti of the woods and mountains, assumed the praise, which is the legitimate reward of patriotism and virtue.' We have no doubt that this was the case, and these poor barbarians were not less entitled to the praise they assumed for the virtue which they had not, than the Alexanders and Bonapartes, of ancient and modern times, who made kingdoms and empires, instead of woods and mountains, the scenes of their enormities.

In his chapter on the Irish language, Mr. Dewar informs us, that it is a dialect of the Celtic, between which and the Gaelic there is so little difference, that an Irishman and a Highlander can converse together easily. The number of people who speak this language, is said to amount to two millions, of whom *all* are incapable of understanding a *continued discourse in English*. This is an important fact, and much of the force of Mr. Dewar's arguments on the ignorance and misery of the Irish, as well as those that refer to the best means of enlightening their minds and ameliorating their conditions, depends on the establishment of it. The calculation was made, on the most accurate grounds that could be taken, by Dr. Stokes, the author of a pamphlet on the Necessity of publishing the Scriptures in the Irish language, but supposing it to be overrated by five hundred thousand, there still remain a million and a half of natives, who understand no tongue but the Irish. 'Now,' says Mr. Dewar, '*the established Church has made no provision whatever for this population; there is not one of its ministers who preaches in this language. . . .* It is true most of these are Roman Catholics. Are they not forced, however, to remain in the bosom of the Roman Church? Their priests give them that instruction in the venerable tongue of their fathers, which the protestant teachers have always denied them.'

In his observations on some parts of the history of Ireland, Mr. Dewar shews, that she has been a great sufferer, since the conquest of the island by Henry II., from a series of wanton injuries, a continuance of studied neglect, and an accumulation of penal statutes, that fully account for the humiliated state of the people. Ireland has no history of her own, except the fire-side tales of her aggravated wrongs, and her impotent revenge. She has been a conquered and enslaved province of the British empire, not an incorporated part of it, enjoying its freedom, its triumphs, its glory and its welfare, though furnishing, in all ages, an abundant proportion of the soldiers, who acquired and secured by their blood those unparalleled blessings.

The Reformation, that did so much for other countries, to which it found way, has done little for Ireland. It was principally by the circulation of the scriptures among all classes of the people, that the primitive Reformers were enabled to triumph; it was by the word of God, 'quick and powerful, and sharper than any two-edged sword', that they went forth 'from conquering to conquer.' In Ireland that sword of the Spirit has scarcely been wielded. To nearly one half of the population it is still in the Roman scabbard. The gospel itself, in Latin, to those who understand nothing but Irish, can never be the 'power of God to salvation.' It is not pretended, by the most zealous champions of the inspired scriptures, that the unintelligible letter can enlighten the mind, and quicken the heart; a revelation in an unknown tongue is no revelation to him that hears it; it is as the murmuring of the wind, or the sound of waters. On the day of Pentecost, when the Spirit himself gave utterance to his word, by the mouths of the first preachers, it was by hearing "*every man in their own tongue, wherein they were born,*" the wonderful works of God, that three thousand souls, of different kindreds and nations, were cut to the heart, and cried, "Men and brethren, what shall we do?" Since that day, wherever the same word has been preached to the understanding and to the affections, it has produced the same alarm in the hearts of sinners, and put the same cry into their mouths. So it did in England, and so in Scotland, at the period of the Reformation;—so it *would* have done in Ireland, had the poor native there heard, "*every man in his own tongue, wherein he was born*", the wonderful works of God, revealed by his spirit in his word. Sir Henry Sidney, in the days of Elizabeth, pointed out to the Queen the necessity of procuring ministers and teachers, to instruct the people of Ireland in useful and religious knowledge, through the natural medium of their own language. But though some

things were done during that reign for the benefit of Ireland, the thing most needful was neglected. It is rational to presume, that if the scriptures had been published and expounded in Ireland as in other countries, the subsequent history of the Irish people would have been as much more honourable to them than it has been, as the history of any nation that received the reformed doctrines has really been, compared with the history of the same nation during three centuries of barbarism and superstition preceding. Wherever the word of God had 'free course' in Europe, it was glorified in the overthrow of popery: and, humanly speaking, its victory among the wild Irish would have been as certain and as signal, as it was among the fierce and bigoted Scots! Now when, instead of a day, we have an age of Pentecost,—when, if we may use so bold a form of speech, the gift of tongues is communicated to the Bible itself, and it is successively taught to speak every language under heaven, whither the servants of God are commissioned to carry it,—surely, in this age, to the poor in Ireland also will the gospel be preached. Indeed an edition of the new testament, of Bishop Bedel's translation, is now circulating among them, printed at the expense of the British and Foreign Bible Society. The labour of circulating the scriptures can never be labour in vain; its success, therefore, in Ireland is sure, to an extent which man must neither presume to define nor limit. What saith the Lord? "*My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.*" Isa. c. 55. v. 11. The sower never went forth to sow, but, though much seed might fall by the way side, on the rock, or among thorns, *some* fell on good ground, sprang up and bore fruit abundantly. He is gone forth to sow in the unbroken soil of Ireland, and in due season the Lord of the harvest will gather a rich return of wheat into his garner.

We have expatiated so much here, that we may pass slightly over the remaining contents of this volume, which merit the attention of our readers, rather in the work itself than in any imperfect sketch which we might give of them, if we had room.

The chapter respecting English Laws and Government in Ireland contains very little that is creditable to the wisdom or the justice of this country. To the penal code, Mr. Dewar principally attributes the impediments to the progress of knowledge among the people, and consequently infers the necessity of Catholic emancipation. On this popular theme he argues long, and well, and unanswerably. In summing up the subject he rises above his common tone of sober reasoning.

‘ In the present case, not merely the propriety but the necessity of speedily attending to the obligation, urges itself on the attention. The distracted state of Ireland demands it,—the prostrate nations of Europe demand it,—the power and unprincipled ambition of the Tyrant demands it,—and Britain, amid the general wreck with which she is surrounded—Britain, still raising her head amid the storm, and daring to be free, demands it.—What infatuation ! while contending for our lives, our liberties, and for the consecrated land, dearer than all, which contains the ashes of our fathers,—in which are the sepulchres of those patriots, and heroes, and legislators, who on the field or on the scaffold poured their blood, an oblation to that Freedom which their sons enjoy :—while the storm seems still gathering, and scarcely leaves in the destructive course through which it moves, one solitary land in which the remains of all that makes man like Him who made him, may obtain a secure asylum, shall we hesitate whether to allow our brethren, our kinsmen, *with the same privileges which we enjoy*, to share with us the danger and the glory of saving our country, or perishing amid her ruins ?” p. 62.

One consequence, as well as a perpetuating cause, of the misery of Ireland, is the swarming population of degraded beings, cheaply supported on potatoes—content, from ignorance of better fare and nobler habits, to live on the coarsest food, and indulge without foresight or restraint that passion, which, in such a state of society, while it multiplies the species, increases the sum of national wretchedness. On this subject we must refer to Mr. Dewar’s arguments and illustrations, in the eleventh chapter of this volume.

The measures, which our author recommends for the improvement of Ireland, are, necessarily, education and religious instruction, both *in their own language*. English schools have been established in many parishes, but it is not wonderful that the Roman Catholics, who hate the English language, as the language of Protestantism, should be prejudiced against institutions for teaching it, and prevent their children, as they have done in some instances, from attending them. Mr. Dewar, however, is confident that they would willingly hearken to instruction, communicated in their beloved language. He says,

‘ I might perhaps be confounded, and even hesitate as to the truth of the opinion which I hold on this subject, from the confident assertions of some Anglo-Hibernians, were it not that I have actually been in the west of Ireland, and have it in my power, from repeated and continued observation, to form my judgement. Wherever it was announced that the scriptures would be read in the Irish language, crowds of catholics came to hear, who never till then heard a protestant read the bible ; and I shall ever recollect the manifest pleasure with which they seemed to receive instruction, the seriousness and devotion with which they listened. Those gentlemen who were

accustomed to oppose every effort to enlighten the people otherwise than in the English tongue, who witnessed this singular scene, were not only satisfied from that period of the fallacy of their notions, but of the indispensable obligation and necessity of pursuing that mode of instruction for which I always have contended. One of these gentlemen was once strongly opposed to this mode, from the idea that it would take much time and labour to teach them Irish; and that though the people could not understand English, yet it was useless to publish the Scriptures in Irish, since there were few who could read it. From the time to which I refer, however, he was of a very different opinion.' p. 121.

We highly approve of Mr. Dewar's proposition, to instruct the Irish in ordinary learning and religious duties, by means of Highland preachers and schoolmasters. Be the bigotry and prejudice of the priests what they may, and their tyranny over the consciences of their flocks as great as it has been represented, let the Scriptures, in their own tongues, be cast, like bread upon the waters, among the Irish people, and teach them to understand *the voice that speaks to the eye*,—teach them *to read*,—and the same effects will be found after many days, which, in every age, and in every place, where the pure word of God has been received, have accompanied its progress. The State, as well as the Church, is interested in this great and glorious work. The converted Irish will not only cease to be Catholics, but they will cease to be rebels also. 'A native Irishman, when he read, for the first time in his life, a New Testament, which a benevolent gentleman put into his hands, exclaimed,—"If I believe thus, it is impossible for me to remain a rebel."' p. 139.

On the whole, we may recommend Mr. Dewar's book to our countrymen, as the work of one who has taken pains to inform himself, before he presumed to instruct others, on the subject of it. It is written in a middle style, seldom affecting rhetorical pomp, and seldom falling into meanness of expression. If the language has little elegance it has considerable strength, and if its charms be few, its ordinary features are not repulsive. We have found, in two instances, a singular verb following a plural noun, which we take for granted are press-errors: p. 9. "the following *observations*, by professor Stewart, in one sentence *expresses*," &c.—p. 79. *its effects* on the national morals *has* been formerly noticed."

The sentiments throughout the volume are worthy of a man of enlightened mind, as well as of a Christian, zealous to promote the present and eternal welfare of his fellow creatures. We have only met with one passage, against which we are inclined strongly to protest. Speaking of *Superstition*,

(p. 11.) interfering with the prerogative of the magistrate, dictating to the sovereign and the senate, proscribing as heretics, and burning as infidels, all who do not adhere to its dogmas, Mr. Dewar, in the warmth of his indignation, is betrayed into the following inconsiderate expression: 'It is difficult to say, *what greater curse heaven in its wrath can inflict on mortals!*' Heaven cannot inflict the curse of *Superstition* upon mortals. Lucretius may be excused, for deriving *Superstition from above*; those who are better instructed, know that it springs *from beneath*, and that the Author of pure and undefiled Religion can never be the Author of a Vampire, assuming the form of godliness, but earthly, sensual and devilish in its nature.

Art. II. *A Description of the Collection of Ancient Terracottas in the British Museum; with Engravings.* pp. 46. 40 Plates. 4to. Price 1l. 11s. 6d. royal 4to. 2l. 12s. 6d. Sold at the British Museum, and by G. and W. Nicol. 1810.

IT is a remarkable circumstance, that the further we are removing from ancient times, the better acquainted we are becoming, in various points, with their condition and operations. For instance, in consequence of the labours of a multitude of critical scholars, some of them indefatigable, some of them acute, some of them ingenious, and a proportion of them combining all these qualifications, we are now, it is presumed, much less remote from something like a certainty of what were really the words written by the authors of classical antiquity, than any of their former readers have been, since the times immediately subsequent to their appearance. From a comprehensive investigation and comparison of all the known remains of ancient history, and the exercise of a philosophical speculation on the collective testimony, we have unquestionably attained both a clearer knowledge of the transactions, and a juster estimate of the characters, of ancient nations than were possessed by our forefathers. Our *picturesque* view, also, if we may be allowed the expression, of the people of remote ages, has distincter lines and more vivid colours; in consequence of liberal antiquarian research, and of fortunate discoveries, which have made us better acquainted with the structure of their abodes, their fortresses and their temples, with their weapons, their domestic utensils, their dresses, their ornaments. An immense number and variety of faithful memorials of their living economy have been drawn from masses of ruins, have been dug from the ground, and have been discovered in grand assemblages in subterranean cities. And the long rest of the dead has been disturbed, in almost every quarter of the world, by the curiosity of

Europeans to know all the circumstances of ancient inhumation. The venerable Tumuli on our own plains and hills have been opened ; and there is one most indefatigable investigator *, who has done more than any other man of the age, to finish the funereal part, but indeed not exclusively that part, of the picture, of the ancient inhabitants of this island, the view of whose rude memorials excites an interest hardly less solemn, because mingled with much more of the sense of darkness and mystery, than that inspired by the contemplation of the magnificent monumental ruins of Greece and Rome.

We might even add, that the physical state of the world in ancient times is, by a slow progress of discovery and speculation, becoming more known to us than it was to our ancestors, in consequence of the multiplied perforations of the strata nearest its surface, and the prodigious accumulation of fossil specimens of organic existence brought under the eager inspection of science.

There is cause to be pleased at this augmentation of the knowledge of the past world. The greater certainty of history, and the greater weight and precision which will be given to whatever lessons are ordinarily reputed to be taught by history, will not be all the advantage. What would strike us as a higher benefit is, the peculiar and elevated solemnity which a well-disposed mind is made to feel, in beholding the vision of the past world, while the shade that in a great measure veils it, is here and there removing, or becoming more attenuated, to disclose, though still in a gloomy and mystical light, some of its awful features. It may be hoped, perhaps, that such subjects of contemplation will somewhat aid the formation of a serious habit in the mind. They should naturally tend to prevent the thoughts from resting in dull and vulgar tranquillity on the little ordinary matters of life, and excite them to a certain earnest expansiveness toward remoteness and sublimity. And we wish it might not be too sanguine to hope, that the solemnity and enlargement of mind, thus favoured by contemplations of the past world, would render it more susceptible of the influences from that other side,—futurity, where views of still greater amplitude, solemnity, and sublimity, are presented to contemplation, also through a medium partially mysterious and obscure.

On moral accounts, therefore, as well as in consideration of the improvement or gratification of taste, we are much pleased with the efforts that are making for the recovery of the relics and almost lost vestiges of antiquity. We are glad

* Sir Richard C. Hoare.

that a few exquisite remains of Athenian art have been saved and brought to this country, that we have gained some of the removable memorials of the ancient Egyptians, that some of the Roman Terracottas have been preserved for us so long in a dry well near the Porta Latina, that repositories have been filled from the houses of Herculaneum, that so many interesting monuments of the ancient Britons have been discovered on Salisbury Plain, and that the intelligent researches of future years will doubtless bring to light many more precious relics, in those countries especially where, at present, a barbarous government and state of society preclude, in great measure, the researches of artists and antiquaries. We are glad also that these treasures should be extensively made known to the public by means of accurate and elegant engravings, provided that it is not done in so very sumptuous and exorbitant a style, as to preclude all but the decidedly wealthy part of the community from participating in the gratification and the knowledge.

This fault is less chargeable on the present volume than on many contemporary or recent works. The Terracottas are engraved without any fanciful additions of superfluous decoration. Fewer leaves, however, would have answered the purpose, without any diminution of elegance or effect, as several of those which have but one engraving, might with the utmost ease and propriety have admitted two, and several of those that have two very small ones might have had four. The engravings bear the names of most of the principal artists of the day, present an agreeable variety of styles, and are executed with very great beauty. The subjects are chiefly mythological, with a few that may be called romantic, such as those representing conflicts with griffins. Fauns, satyrs, victories, Cupids, and priestesses with offerings, make a conspicuous figure. There are several statues of Muses.

Some of the Terracottas, to judge by these representations, indicate both a fine imagination and fine workmanship; but a considerable proportion of them shew but a very subordinate proficiency in art. There is, particularly, a sort of dwarfish pettiness and insignificance of figure in many of the human and mythological personages; and the brute figures (horses chiefly) have no merit of accurate delineation. There are however a few fine figures, and spirited attitudes of action, among the mythological agents. The exhibition is on the whole vastly inferior to what we may expect to see, when we shall have the Athenian bas reliefs represented in engravings.

After our account of the *subjects* of these performances, it will be fair to confess, that our preceding moral speculations

will rather slightly apply to such antique memorials. It is not, assuredly, from such subjects that we can expect to derive pensive sublimity to our musings. The only way in which they can much interest our imagination, is as the actual remains of the decorations of the destroyed mansions, temples and tombs of a great people, whose splendour has been extinct for so many ages.

The letter-press part of this elegant publication affords a brief description of each of the Terracottas, with generally an explanation of the subject, accompanied by references to the classic poets. The measure, in inches, is always mentioned. The editor says, 'The bas-reliefs have been undoubtedly cast in moulds; they were afterwards baked, and perhaps occasionally retouched by the graver. Of the designs, some are of Roman invention, but the greater part of them appear to have been copied from the Greek artists.'—'All the statues here engraved, one only excepted, were found about the year 1765, in a well which was completely dry, near the Porta Latina at Rome. A labourer, in digging red gravel, broke into the well, and discovered a heap of fragments of Terracotta. These fragments were purchased by Mr. Nollekens, who carefully joined the pieces together, and restored the figures nearly to their original state.'

Art. III. *An Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible*, interspersed with Remarks on some late Speeches at Cambridge, and other important Matter relative to the British and Foreign Bible Society. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity. Fourth edition. 8vo. pp. 51. Rivingtons. 1812.

Art. IV. *An Examination of Dr. Marsh's "Inquiry relative to the British and Foreign Bible Society,"* In a Series of Letters to the Reverend Dr. E. D. Clarke, Professor of Mineralogy in the University of Cambridge. By the Rev. William Dealtry, A.M. F.R.S. Fellow of Trinity College, and Examining Chaplain to the Bishop of Bristol. Second edition, corrected. 8vo. pp. 124. Hatchard. 1812.

Art. V. *Three Letters on the Subject of the British and Foreign Bible Society*; addressed to the Rev. Dr. Marsh, and John Coker, Esq. By the Right Hon. Nicholas Vansittart. Second edition. 8vo. pp. 59. Hatchard. 1812.

Art. VI. *The Excellency of the Liturgy*, in four Discourses, preached before the University of Cambridge, in November, 1811. To which is prefixed, an Answer to Dr. Marsh's Inquiry respecting "the neglecting to give the Prayer Book with the Bible." By the Rev. Charles Simeon, A.M. Fellow of King's College, Cambridge. 8vo. pp. 170. Hatchard, 1812.

Art. VII. *A Letter to the Right Hon. N. Vansittart, M.P.* being an Answer to his Second Letter on the British and Foreign Bible Society, and at the same Time, an Answer to whatever is argumentative in other

Pamphlets which have been lately written to the same Purpose. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity. 8vo. pp. 54. Rivingtons. 1812.

Art. VIII. *Thoughts on the Utility and Expediency of the Plans proposed by the British and Foreign Bible Society.* By Edward Maltby, D.D. Prebendary of Leighton Buzzard, in the Cathedral Church of Lincoln, &c. 8vo. pp. 64. Cadell and Davies. 1812.

Art. IX. *Observations, designed as a Reply to the "Thoughts" of Dr. Maltby, on the Dangers of circulating the whole of the Scriptures among the lower Orders.* By J. W. Cunningham, A.M. Vicar of Harrow on the Hill, and late Fellow of St. John's College, Cambridge, 8vo. pp. 67. Hatchard. 1812.

IN resuming, after an interval of nearly two years, the subject of these pamphlets, it is natural to congratulate our readers on the triumphant progress of the noble institution to which they relate—on the increasing conviction, in the public mind, of its excellence and utility, on the temperate zeal and Christian charity which have been displayed in its defence, and on the manifest confusion, and almost acknowledged discomfiture of its most determined adversaries. The Bible Society indeed is still assailed with objections; but those that were formerly urged against it with so much impertinent dulness and illiberal absurdity, are entirely abandoned: they have been so thoroughly exposed, that their fondest abettors are at last heartily ashamed of them. From a contest which it never courted, the Society has reaped nothing but advantage. Its purity, wisdom and importance have been set in broad daylight: it has spread itself into every corner of the empire, and has been hailed with rapture by all classes of the community. That it should have been again attacked, is not so much a matter of regret as of wonder; and if we once more draw the attention of our readers to the dispute, they will not, we trust, impute to us the absurdity of entertaining any anxiety about the fate of the Bible Society. When popular objections have received a satisfactory refutation, little is to be apprehended from those that are so subtle, and 'lie so concealed from the public view,' that it is 'difficult to explain' them. As a matter of curiosity, however, it may not be uninteresting to know the utmost that learning, diligence, and ingenuity have been able to effect, in opposition to the plain conclusions of common sense. We propose, therefore, after narrating, briefly, the progress and proceedings of the Bible Society since we last touched on the subject, to give a concise history of the present controversy, and to conclude with the examination of whatever is new or important in the objections now made to that most magnificent charity.

Nothing, in modern times, has occurred of so extraordinary a nature, as the wide and rapid spread of the British and Foreign Bible Society. Within the two last years it has increased, beyond all example, in its resources, its influence and its respectability; and has been augmented by upwards of seventy new Auxiliary Societies in the United Kingdom, at once the glory and support of the parent stock, each inheriting its characteristic features, each animated with the same spirit, each having in view the same grand object, and pursuing it with the same inflexible fidelity. Several new societies have been formed in the American States; and an Auxiliary Society has been established, with the concurrence of the supreme government, at Calcutta—from which, in conjunction with the Corresponding Committee, the greatest advantages are likely to result, in facilitating the translation of the bible into the Oriental languages, and its extensive distribution over regions which have hitherto been the gloomy abodes of wretchedness and superstition.

The number of the societies formed in aid of the original institution, affords, however, but an imperfect idea of its triumphs. Among the presidents and vice presidents of the new societies, will be found names of exalted rank, and distinguished for talents and virtue. From the Auxiliary Societies, again, numerous Branches have arisen, in the respective divisions of their districts, and these have been further extended by Bible Associations, which have for their object, to bring into action the lower orders of the community, and circulate the scriptures among the poor, chiefly by their own agency. The Bible Society has seized the admiration, and triumphs over the hearts of men. All ranks and classes have become zealous and efficient in this best of causes, and co-operate in it with cordiality and affection; and, the system, as one of its most eloquent advocates has remarked, presents a perfect whole, correspondent in plan, and united in harmony; 'a noble fabric, in which all the parts are combined for beauty and for strength; whose foundations are laid deep in the ground, and whose turrets sparkle in the skies.'

In proportion as this institution has multiplied its auxiliaries, and kindled the zeal of the nation in its favour, it has likewise enlarged its pecuniary resources. The net receipts of the Society, for the two years, ending March 31, 1812, amounted to no less a sum than 68,000*l*.—With this prodigious accession to its funds, the Society has not been backward in extending its operations. Dr. Marsh, indeed, who has been at so much pains to warn the nation of the dangers to be apprehended from its activity at home, has been at still greater pains to lessen the merit of its foreign exertions,—

which he yet allows, 'are productive of great and unmixed good.' (Inquiry, p. 19.) He has not, however, been able to show, that the Society itself pretends to have done more than it has actually accomplished. And if some of its friends have not been very guarded in expressing their admiration of its benevolent efforts, there is no more justice in turning such inaccuracy into matter of censure, than there would be in reprehending Dr. Marsh for all the absurdity and extravagance of the Society's enemies, with whom he makes common cause. The merit of translating the scriptures is certainly great: but he doubtless is entitled to no vulgar commendation who makes the Word of God common, where it was previously barely accessible. If the infancy of the Bible Society render it impossible to lay much claim to the former kind of merit, it deserves extraordinary praise on account of the latter. Here it appears in its proper sphere, diffusing its influence for the healing of the nations. Besides upwards of 200,000 English Bibles issued during the two years ending the 21st of February last, the Society has, in the same period, distributed more than 50,000 Bibles and Testaments, in English, Welch, Gaelic, Manks, Irish, French, Spanish, Portuguese, Italian, Greek, Dutch, Danish, and German. These copies of the scriptures have been sent to all quarters of the world, and to the distressed of every description, to prisoners of war, to slaves in the West Indies, to the poor in workhouses and infirmaries, to criminals in gaols, and to the indigent in various parts of the old and new continents; and have been received with the liveliest expressions of gratitude, and often with tears of joy.

In the same period, the society has materially contributed to promote re-impressions of the scriptures on the continent of Europe, in Swedish, Finnish, Laponese, Lithuanian, Livonian and Esthonian, Hungarian, and Sclavonic. The emperor of Russia, in approbation of the Society's grant of 500*l.* for the printing of the Finnish scriptures, added to it the sum of 5000 rubles from his own privy purse.

To Asia, which opens such a wide field for the Society's exertions, it has been particularly attentive. The translation of the bible into the various oriental languages proceeds rapidly: to accelerate the printing of it, the Society has granted large sums; and its friends have been extremely active in distributing such versions as are already printed. On the whole, nothing can afford to a philanthropic mind a more pleasing spectacle, or inspire more agreeable reflections, than a contemplation of the past success and present condition of the British and Foreign Bible Society. Scarcely a vessel leaves our shores which is not the messenger of its spiritual bounty;

scarcely a portion of human territory will ere long remain unvisited by its Christian kindness :

Aggredere O magnos (aderit jam tempus) honores !

Aspice, convexo nutantem pondere mundum,

Terrasque, tractusque maris, cœlumque profundum :

Aspice, venturo lætantur ut omnia sæclo.

VIRG.

It is with reluctance that we quit this subject, to pursue the less agreeable part of our duty, the history of the present controversy. The Bible Society had been so triumphantly vindicated by Mr. Dealtry, and its influence was so rapidly extending, that we began to hope, it would for the future be exempt from cavils. The Sikeses, Sprys, and Wordsworths, however, had scarcely been driven from the field, when Dr. Marsh, signalized in many a combat, put himself in an attitude of hostility. As long and various experience had made him familiar with every polemical art, it is not surprising that he proceeded at first by stratagem. In his famous sermon at St. Paul's, while appearing to direct his efforts against Mr. Lancaster's scholastic inventions, he was in reality aiming a blow at the Bible Society. This the professor kept, for some time, to himself. But toward the close of the year, when the argument that he intended should bear on the Bible Institution, had been, in the shape of an attack on Mr. Lancaster, pretty generally approved by the clergy, a proposal for forming an Auxiliary Society in the town of Cambridge, afforded him an opportunity of more openly avowing his dislike. With a view to obstruct the formation of the intended Society, he circulated, very assiduously, an address to the Senate, which, besides containing the objection afterwards expanded in his "Inquiry," hinted at the probability of 'other objects, inimical to the Church, being associated with the main object'. This address was honoured with a reply, remarkable for its eloquence, and its gentlemanly and Christian spirit, in a private letter, afterwards published, addressed to Dr. Marsh, by the Right Hon. the Chancellor of the Exchequer. The Address, having unhappily failed of its effect, was followed, two days before the intended meeting, by a *hand bill*, stating, that the enemies of the Bible Society, objected '*not to the distribution of the Bible, but to the distribution of the Bible alone.*' As it sounded very strange in the ears of Protestants, to reprobate 'the distribution of the Bible alone,' without the *safeguard* of the Liturgy, several of the gentlemen who spoke at the meeting, animadverted, in pointed but sufficiently decorous terms, on such an unlooked for objection, as reflecting on the English church, derogating from the dignity of scripture, and inconsistent with the fundamental principles of Protestantism.

Furnished with these materials, the Margaret Professor set himself to work, and after some weeks of profound meditation, sent forth his "Inquiry into the consequences of neglecting to give the Prayer-book with the Bible."

This most ingenious and sophistical attack on the Bible Society, soon provoked a reply. Dr. Clarke, who had, in the town-hall of Cambridge, so much to his own honour, and the delight of his audience, supported the cause of the Bible Society, wrote an answer, the same evening that the Inquiry appeared, in a letter to Dr. Marsh. Of this brief, airy production, part is personal, giving no very favourable view of the Margaret Professor's conduct; the remainder is a sufficient solution of the objections urged in the Inquiry.

After a moderate interval, Dr. Clarke's Letter was followed by the Examination of Mr. Dealtry, who had already obtained so much fame as the powerful advocate of the Bible Society, and who was induced, as well by insinuations of a personal nature, thrown out by the Margaret Professor, as by zeal for the noble cause, which had already been so materially indebted to his diligence and skill, again to appear in its vindication. Not content with establishing the perfect propriety of his own conduct, he completely unravelled the elaborate sophistry of the inquirer, and exposed with singular vivacity of wit and force of argument, with much learning and considerable eloquence, the weakness of the general texture, and the incongruity of its different parts.

About the same time with Mr. Dealtry's Examination, appeared a second letter to Dr. Marsh, by Mr. Vansittart. In this letter the charges of the Inquiry are not merely refuted, but are refuted so mildly, and yet so convincingly, that it is impossible for any person, who is not strangely under the dominion of prejudice, on a perusal of it, to retain an atom of apprehension, lest the English Church should be endangered by the Bible Society.

Last of all, on the same side, Mr. Simeon came forward. In a letter, prefixed to four admirable sermons on the Excellency of the Liturgy, he has given the most satisfactory answer possible to the Inquiry; having shewn that the *neglect*, into the *consequences* of which the learned Professor makes inquiry, is altogether imaginary!

If, however, the Church of England really had sustained some trivial injury from the Bible Society, yet it might have been thought that the indisputable advantages which the world was deriving from that institution, were of such magnitude,—the surplus of benefit was so clearly in its favour,—the contingent evil was so vastly outweighed by the inevitable good, as to satisfy every requisition, and secure the suffrage of

every reasonable being. To counteract this inference, Dr. Marsh, shortly after the above mentioned pamphlets were published, issued, as a sort of Appendix to his Inquiry, "A History of the Translations which have been made of the Scriptures, &c." in which, by a most laborious induction of irrelevant particulars, he endeavours to prove, that the Society's foreign exertions, (the only exertions which he can bring himself to praise) have been greatly exaggerated. This was in due time followed by a letter to Mr. Vansittart; modestly purporting to be a reply to that honourable person's second letter on the British and Foreign Bible Society, "and at the same time an answer to *whatever* is argumentative in other pamphlets, which have been recently written to the same purpose."

Meanwhile, Dr. Maltby, having sundry scruples as to the expediency of giving general currency to the Bible, in its present shape, communicated his 'Thoughts' to the public. These Thoughts might have been safely left to their fate, were it not desirable that every objection, however feeble, to the Bible itself, as well as to its circulation, should be thoroughly obviated. The gentle correction bestowed on Dr. Maltby by Mr. Cunningham, in his judicious, spirited, and highly eloquent Observations on the learned Doctor's Thoughts, must effectually suppress all doubt in the mind of every one who will give it a perusal, whether or not the *whole* scriptures are intended or are calculated for general use.

As most of the above pamphlets contain a good deal that is personal and local, and much that is irrelevant to the principal question, instead of troubling our readers with a regular abstract of them, we shall impartially state the chief objections now made to the Bible Society, and present an abstract of the reasoning by which they have been refuted.

That there is 'no harm whatever in giving away a Bible,' Dr. Marsh, in the outset of his "Inquiry," explicitly avows: but let not any one infer from this avowal, that the learned Professor approves of the British and Foreign Bible Society. For, be it understood, that the avowal is by no means universal, comprehending *all* cases in which bibles are afforded to the poor. Except where the bible is accompanied by the liturgy, as a *safeguard*, it never can, in *this* schismatic country, escape in safety from a churchman's hands. Such is the Margaret Professor's creed. He believes that there is 'no harm whatever in giving away a bible,'—but that there is much harm in giving away a bible, except as guarded by the book of common prayer. In the view, therefore, of this enemy of paradox, this advocate of the bible, as 'the only fountain of religious truth,' this laborious promoter of the study of scripture,—

the Bible Society, having for its sole object the distribution of the scriptures *alone*, is, as far as respects this land of heresy, a very dangerous institution.

In formerly replying to the charge of *deficiency* brought against the Society, because its object was to circulate the scriptures without any addition of note, comment, or tract, we took occasion to point out the gross perversion of language, in calling the omission of a superfluity a defect; and remarked, that 'on this principle the bible should never be circulated by a churchman, without the common prayer at one end, and the metrical psalms at the other.*' If it had been told us that this principle, which we deemed so extravagant, not to say absurd, would, in the course of a twelvemonth, become the basis of a new attack on the Bible Society, by a Margaret Professor of Divinity, we should have been very much startled, and not a little incredulous. Because the Prayer-book does not accompany the bibles issued from the Society's office, Dr. Marsh infers that the Prayer book must, of necessity be *neglected*, by those who subscribe to the Society; and then, assuming the fact, gravely proceeds to investigate its consequences. In the course of this investigation, the Margaret Professor has scarcely taken a step without committing an error. He attaches undue importance to the liturgy, as the means of supporting the church: his representation of the difficulty of understanding scripture is in the manner of a caricature: his positions are unguarded, and his apprehensions groundless. In obscure analogies, and in ungenerous insinuations, he abounds. To enlarge, however, on these minor offences, would be superfluous labour, when it can be made to appear, that his great objection to the Bible Society,—the *fact* that it encourages the extensive omission of the liturgy, is a fanciful hypothesis, utterly devoid of proof.

That the circumstance of subscribing to the Bible Society, involves a neglect of the liturgy, can hardly be thought self evident. The members of that Society are at perfect liberty, after they have obtained their bibles at a cheap rate, to distribute them with whatever *safeguard* they may think proper. Here indeed the contradiction of the Society's enemies is very remarkable. Mr. Sikes, the Country Clergyman, objected to the Society, that it did not confine its members to 'the sole act of distributing the bible,' and employed several pages to expose the absurdity of the supposition, that the Society abridges its members of the liberty, or diminishes in them the desire, 'of circulating and impressing what they conceive to be holy truth, in any shape whatever.' (See his second letter to Lord Teignmouth, pp. 17—21.) Dr. Marsh, on the other

* Ecl. Rev. March, 1811.

hand maintains, that a bare connexion with the Society, produces an indifference to the liturgy. Of course it must be equally unfriendly to all confessions of faith, tracts, catechisms, and hymn books; and, the subscribers, in short, must forget every thing peculiar in their faith and worship, and distribute only bibles.

That a neglect of the liturgy is produced by the Bible Society, Dr. Marsh attempts to evince, from the reason of the thing, and from fact. 'By the sole aid of abstract reasoning,' he pretends to have proved, 'that a bare connexion with the Bible Society is sufficient to produce an indifference to the liturgy.' (Inquiry, p. 37.) This demonstration, however, labours under several incurable defects. How the habit of procuring bibles from an office that issues bibles only, should produce a forgetfulness of any other book, followed by an indifference to that book, we profess ourselves unable to perceive. The other parts of the inference are independent propositions, not deduced from each other, but asserted in succession. In this boasted demonstration, the point to be proved is merely affirmed. 'When men are accustomed to procure bibles from a society, which furnishes at the same time the prayer-book, they acquire the habit of associating the one with the other.' (Inquiry, p. 36.) This habit, it is evident, would not be acquired, except the Society invariably issued the books together, which the Society for Propagating Christian Knowledge does not: for bibles, prayer-books, or tracts, may all be had separately. 'I have shewn,' says Dr. Marsh, 'that the bare connexion with the Bible Society is sufficient to produce an indifference to the liturgy.' But the churchmen belonging to the Bible Society are conscious of no such indifference. 'You do them great injustice,' says Mr. Vansittart, 'if you suspect them of any want of regard to the liturgy. We acknowledge its lawful authority, we venerate its piety, we recommend its use by our example, our influence, and distribution; we all adhere to its forms in the public service of the church, and many of us in our families.' (Letter, p. 25.) And the honesty of this avowal is not doubted even by the Margaret Professor. 'I question not,' says he, 'the sincerity of your professions, when you express your regard for the liturgy of the established church.' (Letter to the Right Hon. N. Vansittart, p. 31.) What, now, is to be thought of the 'inference deduced by the sole aid of abstract reasoning,' by which it was shewn, 'that the bare connexion with the Bible Society is sufficient to produce indifference to the liturgy.'

But, it seems, churchmen make a *sacrifice*, in acquiescing in the fundamental principle of the Bible Society, which must ultimately lead to their ruin. To give some of colour to this

charge, Dr. Marsh has recourse, as usual, to a bold assertion. It is the *churchman* only who is remiss: 'when *dissenters* distribute the bible alone, they do all that is requisite on their parts. *They* omit nothing, which either their duty or their interest requires.' (Inquiry, p. 39.) But have dissenters no confessions of faith, no books of devotion, no bulwarks of their respective persuasions, which their interest and duty require them to distribute? Yet all this the Margaret Professor willingly overlooks, in order that he may charge those of his brethren who belong to the Bible Society, with such a sacrifice of duty as must eventually prove their ruin. Had it appeared, that *dissenters make the same sacrifice as churchmen*, it would have been obvious to all, that the learned author accused merely because he found a pleasure in such employment. The truth is, that neither churchmen nor dissenters make any sacrifice at all. The distribution of the bible, as Dr. Marsh allows, (Inquiry, p. 37.) is a principle common to both as *Christians*. Without any sacrifice of minor peculiarities then, both agree to act on the common ground. By this union they distribute more bibles, but not fewer prayer-books, or works of devotion, or tracts, than they would have done, if acting separately. So far, indeed, from making any sacrifice by this union, both parties are persuaded that they materially contribute to the support, not only of their common Christianity, but also of their respective forms. The book of common prayer being, in the churchman's opinion, immediately derived from the bible, and so evidently congenial with its spirit, must, he is sure, be more approved and admired, the more generally the bible is read and studied. While the dissenter, having the same high opinion of *his* books of faith and worship, confidently anticipates a similar effect with regard to *them*. In this both are consistent with themselves, and neither are unfaithful to their respective principles. The reasoning of the churchman must be conclusive with churchmen, and that of the dissenter with his own party.

But 'that a society, which constitutionally excludes the distribution of the liturgy, has no tendency to occasion a neglect of that distribution, is,' says Dr. Marsh, 'a proposition which involves a contradiction.' (Letter, &c. p. 34.) The learned Professor would have conferred a considerable obligation upon many of his readers, had he explained in what this contradiction consists. It 'lies so concealed from public view,' as to be very 'difficult' of apprehension. A society has been recently formed, whose sole object is the distribution of the formularies of the English Church. If the Professor's proposition is true, it is a 'contradiction' to say—that the Prayer-book and Homily Society does not produce a neglect of the

distribution of the bible. Whether any person will investigate the "consequences of neglecting to give the bible with the prayer-book," is more than we can conjecture. Dr. Marsh's mistake lies in confounding societies with individuals. A society with a single object, may be warmly supported by rational beings, whose pursuits and occupations are diversified without end. The utmost zeal in favour of the bible implies no neglect of the prayer-book. The objects are of a kindred nature. As well might it be affirmed, that the affection of the father and the brother cannot exist in the same bosom, as that the most zealous activity in distributing the bible, is incompatible with equal activity in giving away the book of common prayer.

But if Dr. Marsh's reasoning be inconclusive, his facts are irrelevant. It is a matter of *knowledge* and *experience*, he pretends, that the Bible Society brings the prayer-book into neglect. (Inquiry, p. 38.) And one *fact* by which this is proved is, that churchmen have justified the distribution of the bible alone. This *fact*, it should seem, is of no ordinary importance, as it is for ever recurring both in the Inquiry and the Letter to Mr. Vansittart. From the frequent iteration of it, indeed, and the uncommon stress that is laid upon it, we may infer that Dr. Marsh labours under great poverty of facts. By insisting on the necessity of distributing the prayer-book with the bible, the Margaret Professor laid a snare for the churchmen belonging to the Bible Society. He now exults, as if he had entangled them. The bible, say they, may innocently be given away alone. May it so?—he exclaims. Then 'the tendency of your Society is now apparent.' (Inquiry, p. 38.)

Here, we suspect, Dr. Marsh betrays the 'wisdom that never goes beyond the surface.' When churchmen justify the giving of bibles alone, it is not in excuse of any neglect with which they are chargeable in regard to the liturgy, but in opposition to those who would impose an unnecessary, unreasonable, and injurious restraint upon them. The pretended necessity of always uniting, in one gift, the bible and the liturgy, they reject as in reality a severe libel on the church. That there could be no impropriety in sometimes dispensing the bible without making the liturgy the condition of its acceptance, and that no neglect of the liturgy was involved in the practice, appeared to them unquestionable from example and from reason. The Naval and Military Bible Society, which distributes the bible alone, has subsisted these thirty years, under the sanction of the highest authorities. The Bartlett's-buildings Society printed, in 1768, 20,000 Welsh Bibles, without the prayer-book, and is in the constant practice of issuing bibles without prayer-books, or prayer-books

without bibles, according to the wishes of its subscribers. It is a *fact*, moreover, that the number of persons frequenting the church, who are in want of bibles, is much greater than of those who are in want of prayer-books. Many persons, too, cannot afford to give both a bible and a prayer-book: and it is the *opinion*, even of Dr. Marsh, that the former is clearly superior to the latter. To assert the right of giving a bible without a prayer-book, where the latter is not wanted, or both cannot be afforded, is certainly no proof that the liturgy is disregarded—or, as the Professor dislikes that word, ‘neglected.’ This boasted fact, then, on which the Professor so proudly plumes himself, is in reality nothing but a jesuitical subterfuge.

The next *fact* adduced by Dr. Marsh, is somewhat more to the purpose, and seems at first view decisive of the question. The number of prayer-books printed at Cambridge, since the formation of the Bible Society, is less by 20,000 than the number printed during the eight years previous to that period. This fact quite rejoices the advocate of the prayer-book. But how would he have flourished, had he been aware, that, at the Oxford press, the number of prayer-books printed, during the eight years subsequent to the formation of the Bible Society, is less by 100,000 than during the eight preceding years. Far be it from us to detract from the merit of a triumph that he has here so laboriously earned, and with which he appears so wonderfully delighted. And yet, as facts are the order of the controversy, it may not be amiss to subjoin, that the King’s printer, who, during the eight years previous to the formation of the Bible Society, printed only 5,000 prayer-books, has, during the last eight years, printed 240,000, the increase of the whole number printed in England, during that period, being 114,150. We shall here beg leave to insert the following expostulation from Mr. Simeon’s “Answer.”

‘Has the sale of prayer-books diminished since the establishment of the British and Foreign Bible Society? You *know by experience* that it has. I call upon you then, Sir, to establish this fact. The public has a right to demand it at your hands; and every member of the British and Foreign Bible Society has a right to require it. In the name, therefore, of every member of that Society, I call upon you to state, whether on an average of ten years, five preceding the establishment of the British and Foreign Bible Society, and five subsequent to it, [say from 1801 to 1810 inclusive,] the Society for Promoting Christian Knowledge has found, that the sale of prayer-books has decreased? As you *know by experience* that this effect has been produced, let the world benefit by your knowledge. But, Sir, in spite of your knowledge and experience, I *dare* you to the production of this proof: or rather, to save you that trouble, I will furnish you with an absolute proof to the contrary. In the former half of that period, the number of prayer-books sold, was 66,798; and in the latter

half, exclusive of above eleven thousand additional psalters, it amounted to no less than 90,169! and, if you take the two first years of that series, and compare them with the two last, you will find that the prayer-books sold in the two last years, exceeded those that were sold in the two first, by the number of 15,542!! So *accurate* is your *knowledge*, and so unquestionable your *experience*, of the alarming decrease in the sale of prayer-books, occasioned by this new Society! To this I might add, that Mr. Seely, since he sold the bibles for the British and Foreign Bible Society, has had his demand for prayer-books *increased fourfold*.

‘Now, Sir, if you cannot produce any document to *prove* what you profess to *know* by actual *experience*, what will the public think of your assertions, or how will you justify yourself to the world for **ASSUMING SUCH A FACT** as the ground of all your arguments? To say you *thought* that such was the fact, is really no excuse; for you should have inquired, and ascertained it too, before you presumed to argue upon it, as you have done. After assuring the world that you *know* this fact by actual *experience*, you alarm us by declaring the melancholy **CONSEQUENCES** that have arisen, and that will arise, from it; insomuch that we see already, as it were, before our eyes, the Test Act repealed, the monarchy subverted, episcopacy banished, and all the horrors of former ages renewed. But methinks, before we make up our minds to admit the truth of this statement, we ought to have some confirmation of it. If you can produce any proof of it, produce it: if you cannot, what becomes of all your eloquent descriptions, all your fine comparisons, all your sad complaints, all your terrible predictions? They will all vanish as the dreams of a disturbed imagination, or as the baseless fabric of a vision. Yet I fear that the injury which you have already done, will not so soon vanish: for multitudes of persons will place confidence in your assertions, and act upon them, who will never see this, or any other, refutation of them: and many, I fear, receiving an impulse from your pamphlet, will act towards the British and Foreign Bible Society, as the enemies of Christianity have done towards the professors of it; and will imagine that the greater number they can draw from it, the more acceptable service they will render unto God. But to those to whom this answer shall come, there will be an end to your influence, unless you prove your assertions by authentic documents. It will be in vain for you to talk of probabilities, when you have presumed to assert facts: it will be in vain to speak of what *may be*, when it is directly in the teeth of what *has been*.’

The Inquirer discovers a singular dexterity in accommodating facts to his own purpose.

‘Your Society,’ says he to Mr. Vansittart, ‘according to the last summary account distributed above an hundred thousand Bibles and Testaments in the same year. (1811.) And if only two thirds of them were English and Welsh, and only one half of that number were given to churchmen, at least thirty thousand churchmen were provided with a Bible or a Testament, not one of which were provided by either Society with a Prayer Book. That the Prayer Book therefore is neglected, and in a manner which it ought not to be by churchmen, appears from actual experience.’ Letter. p. 25.

From this, the Professor would have it believed, that the bible Society produces a neglect of the prayer book. But how many of the persons, so provided with a bible or testament, were previously furnished with prayer books, or how many of the, 14,000 additional prayer books which have on an average been printed in England since the formation of the Bible Society, have been given away to those who were destitute, is not mentioned; and consequently, it is not evident, that any of the 30,000 churchmen remained without prayer books. Even if the *neglect* be allowed, with what plausibility can it be traced to the Bible Society? Will Dr. Marsh undertake to assert, that the 30,000 persons furnished with a bible or testament would have been furnished with prayer books had the Bible Society never existed? Yet, this must be supposed, if he wishes to make the fact, in the least to bear on the point intended. The truth is, as every unprejudiced mind must perceive, that these persons must have been in that event as destitute of bibles and testaments, as it is pretended they now are of prayer books.

But the Professor's facts are not yet exhausted. The prospectus, of the new society for distributing the formularies of the Church affords, it appears, abundant proof of the mischievous tendency ascribed to the Bible Society. But though 'the too great neglect of the liturgy, be a fact implied on the very face of the prospectus,' yet that fact is nothing to the purpose, except the neglect can be charged upon the churchmen who belong to the Bible Society, and except, moreover, it can be ascribed to their 'connexion' with the Bible Society. We wish the Professor would keep to this point. Before the existence of the Bible Society, the bible, as well as the liturgy, was too much neglected. If that institution has done much toward supplying one defect and, as is probable, has indirectly lessened the other, how absurd to charge it with *producing* what existed in a far greater degree before it was formed.

Having thus exposed Dr. Marsh's mistake in accusing the Bible Society of bringing the Liturgy into neglect, we may perhaps be allowed to express our own opinion of the influence of the Society on the established Church. And to us it appears that a new spirit has thereby been infused into churchmen. The Society for Promoting Christian Knowledge, a Society peculiar to the Church, which, though of venerable antiquity, was comparatively little known, has, at length, been brought into notice; has acquired an activity foreign to its nature, and has received a vast accession both to its members and its funds.

A new Society has been established, for distributing the formularies of the Church. The support, which the clergy have given to the Bible Society, has raised the Church in the eyes of the Christian world. The most splendid Protestant establishment now appears at the head of a great combination, unrivalled in ancient or modern times, for the diffusion of Christianity; a glory equal to what it derived from being the bulwark of the reformed faith. And while churchmen have increased their own zeal and charity, they have very much diminished the prejudices, and effectually gained the esteem, of their dissenting fellow christians.

We have now but little space, and indeed, after Mr. Cunningham's admirable reply, it is not necessary to write many words on Dr. Maltby's 'Thoughts.' A Protestant clergyman, expatiating on the dangers of circulating the sacred volume is a singular phenomenon. He seems to have abjured the first principles of his own faith. He is to be considered, not so much the enemy of the British and Foreign Bible Society, as of all societies, nay of all individuals who promote the indiscriminate circulation of the Word of God. And yet though Dr. Maltby is of opinion, that the scripture is neither designed, nor adapted for general circulation, and therefore strenuously objects to the British and Foreign Bible Society; he becomes, with peculiar inconsistency, the advocate of the Society for Promoting Christian Knowledge.

That Dr. Maltby is mistaken in supposing that the whole Scriptures are not designed for general circulation, Mr. Cunningham clearly evinces, from several considerations,—from the fact that God himself gave these scriptures to us without any restriction upon their general use,—from the manner of using them in the Jewish Church,—from the precedent of Christ,—and from the express declaration of God.

‘Independent of similar injunctions, will that with which the book of the Revelation is closed, admit of any interpretation favourable to the scheme of our author? “If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophesy God shall take away his part out of the book of life.” But is not the withholding from the poor a portion of the Bible, as to them, in effect, “taking from the words of this book?” Is it not virtually cancelling the interdicted parts? If pursued systematically, must not these parts become a dead letter to them? Such was the jealousy with which the Jews regarded any violation of their scriptures, that every letter of them was counted; but modern latitudinarianism (though I am far from charging this upon Dr. Maltby in its full amount), spurning these narrow bounds, lifts its hand even against the altar, cashier kings and prophets at a stroke, prescribes new laws to Heaven, and hints at excess in the very Revelation of God. p. 14.

Nor is the Observer less successful in exposing the futility of Mr. Maltby's thoughts on the *unfitness* of the Scriptures for general circulation. If there are parts of the sacred volume unintelligible to the lower orders, so likewise are there to those in higher stations ; and indeed it would be difficult to say whether the Scriptures have been most abused in the hands of the learned, or the illiterate.

‘ The simple fact, (Mr. C. beautifully observes) that “ God is a spirit,” at once instructs and forewarns us that many parts of religion will elude our amplest grasp. It is not for those whose powers are defeated and exhausted in the examination of a blade of grass, to hope that they shall comprehend the mind or dispensations of a Being who surrounds them on all sides, and touches them at every point ; who, in the language of philosophy, is obscurely but grandly shadowed out, by “ a circle whose centre is every where, and whose circumference is no where.” That parts of the Scripture, then, are unintelligible, is no ground for their exclusion from the houses of the poor. Religion never proclaimed itself to be free from mysteries. Its base is among us, but its head in the clouds.’ pp. 15, 16.

‘ Indeed, there is no part of this work which is more painful than the attempt running through it, to place a wide interval between the religious attainments of the higher and lower orders of society ; to assign knowledge to the high, and mere practice to the low. Such a system, appears to me utterly discordant with the genius of Christianity. This religion is no respecter of persons : its mysteries are mysteries to all ; and its doctrines and precepts, as far as they are intelligible to any, are intelligible to all. Its night falls, and its sun rises, alike upon the whole mass of society. The heathen systems, indeed, not looking to the immortal part of man, but regarding the multitude merely either as a “ manyheaded monster” to be tamed by force, or a set of machines to be worked by contrivance, gave fables to the mob, and kept the mysteries for philosophers. But, under the Christian scheme, all distinctions are merged in the consideration that men are all immortal, are all children of the same family, lost by the same offences, and redeemed by the same blood. To shut up the Bible from any, then, is to quench a ray of heavenly light designed for all. It is to destroy the general element of our spiritual existence. It is to confine to a few, the manna cast upon the plain, by the prodigality of God, for the sustenance of all.’ pp. 16, 17.

In reply to another of Mr. Maltby's objections—that ‘ all which it is indispensable for man to know, is contained in a very small part of the bible,’ the Observer contends, that to venture upon this affirmation is highly presumptuous—that, in a variety of known instances, God does not work by the simple means we might anticipate—and that, if the principle of narrowing or disparaging the value of any single passage of Scripture, be once admitted, it is impossible to say to what extent it may be carried.

‘For,’ says Mr. C. ‘who is to determine what are the parts of the Bible exclusively necessary to salvation? The Antinomian will say the doctrinal parts; the Socinian, the practical: each of these, however, lopping away doctrines and precepts unfavourable to his own creed and practice. If, then, bodies of men are not to be trusted, can Dr. Maltby believe that the Christain world will consent to put the sceptre into any single hand; into his own, for example; and constitute him sole religious autocrat for all ages and people? Will they stake the national salvation upon the turn of his solitary hand? Will they invest him with that authority to decree what is essential in religion, which his project would go near, however unintentionally, to deny to God himself? And if they would, has Dr. Maltby that confidence in his own judgment, that he would venture to seat himself on the throne, and arbitrate for the eternal interests of millions yet unborn? If not, is there any other single individual, or any college of apostles, to whom he would transfer the office? Does he discern upon the breast of any modern interpreter a sort of Urim and Thummim, which bespeaks the present Deity, and transforms his bosom into the ark and depository of the Divine will? If not, let him reflect upon the hazardous nature of his scheme. He is pulling, as he conceives, merely at useless branches in the sacred grove, but, as in Virgil, blood will follow. No twig of the tree of life can be spared. Though its age be great; though its head hide itself in the heavens; though some of its branches shoot in bold disdain of the hand of the pruner, and others seem to him to have lost something of their ancient verdure; still it takes root downwards, and bears fruit upwards, and all “its leaves are for the healing of the nations.” pp. 25, 26.

To follow this indiscreet thinker into all his minute objections against particular parts of the Bible, &c. would be trespassing on the patience of our readers—even if the task were not rendered utterly superfluous by Mr. Cunningham, whose pamphlet we beg leave warmly to recommend to their attention. The following beautiful extract on the utility of the historical parts of Scripture we cannot but insert.

The historical books are the grand *instrument of maintaining and illustrating* that highly important doctrine of religion, a *superintending Providence*. No one better knows the importance both of this doctrine itself, and of every legitimate means of establishing it, than Dr. Maltby. But now, that God no longer lays bare the movements of his arm; no longer, as under a theocracy, follows up the virtues and crimes of mankind with their immediate temporal rewards and punishments; the doctrine is in some danger, unless by an appeal to earlier and authenticated facts, of escaping from the popular creed. Men of reflection, indeed, may infer the doctrine from the nature of God; but men led chiefly by their senses, will always be slow to believe what carries no evidence to the sense. Here, then, is the chief value of the historical books, as a work for the people. They are to be considered as a connected history of the providential dealings of God with a particular people. They constitute what may be called the sensible part of religion. They teach the doctrine of providence, as it were, by signs that cannot be mistaken. They unveil the Deity, and let us see and hear the terrors of his violated law. In this point of view, then, they

are of the highest importance; and on this account, amongst others, thinking men will not willingly surrender them to the over-anxious speculations of the author.' pp. 35, 36.

We must just be permitted to subjoin the following noble effusion in vindication of the Psalms. After quoting several panegyrics on these exquisite compositions, by Hooker, Bossuet, Horne, &c. Mr. C. thus proceeds.

'For such extracts I make no apology; nor can I help entreating Dr. Maltby to contrast them with the hasty and somewhat irreverent sentence in which he has denounced these sacred songs. Is he in no degree startled at the singularity of his own opinions? Is he not shocked that his harp alone should be silent in the general chorus which celebrates these sacred writings? Is he in no degree alarmed to find that these prophets have ascended, and that their mantle has not fallen upon himself? But, whatever may be his feelings, let him be persuaded, in pity to the devout and the unfortunate, not to violate their sanctuary; not to endeavour to spoil the Church of that rich legacy which David and his brother psalmists have bequeathed to us, and which the wisest and the best of their successors have, in all ages, stamped and sealed with their concurring hands. The world is not yet happy enough to do without it; and there is many an evil spirit, which, even now, waits to be "dispossessed" by the harp of "the son of Jesse." pp. 43, 44.

If, after reading Mr. Cunningham's "Observations," Dr. Maltby repent not heartily of his temerity in publishing his "Thoughts," we hope it will only be, because they have called forth a reply so richly fraught with eloquence and piety.

We shall now terminate this article with two brief remarks. The first relates to the conduct of the controversy. If the opponents of the Bible Society had hoped for success, they should at least have been unanimous. But error is never consistent. Messrs. Sikes and Spry are convinced that the co-operation of churchmen with dissenters, for the purpose of giving away bibles, is forbidden in the nature of things, and must necessarily prove fatal to the interests of the establishment. Dr. Marsh distinctly recognizes the principle of co-operation, provided the bibles are distributed *abroad*. While Dr. Maltby is of opinion that the mistake lies in giving away the *bible*, the place of which would be much better supplied by human compositions, and, in particular, by a 'volume judiciously selected from Cappe's Life of Christ.' All these clerical persons, indeed, agree in heartily disliking the British and Foreign Bible Society, but each of them has not merely different, but contradictory motives of hostility. In this distraction of counsels, we are most disposed to lament the fate of the Professor. Dr. Marsh is neither a bigot nor a Socinian: he has rushed into the battle after the victory was decided, and has sacrificed himself, without having rendered a particle of service to his cause.

But let us turn for a moment from the waywardness of human passions, to contemplate the institution itself, which

has been the innocent occasion of them; an institution which, within the short period of eight years from its formation, presents one of the most solemn and magnificent spectacles that was ever displayed in any age or country. Its success must, no doubt, under God, be ascribed to its constitution. Consigning to oblivion all the formal distinctions which have hitherto separated the Christian world—abandoning the idle hope of reconciling the diversities of human opinion, it has given a new prominence to essential truth, and united the religions of every persuasion, in the extension of their common faith. It is the practical exemplification of the “new commandment”—the fulfilment of the Redeemer’s last legacy. Parties indeed still exist, but they have at length discovered a neutral territory, where they can throw aside the weapons of contention, and approach each other with mutual good will. The sacred fire which is so widely and rapidly extending, consumes only the earthliness of our nature, while it purifies what is of celestial temper, and gives it additional brightness. The effects of this splendid institution are far from being limited to its specific object. Glorious, undoubtedly, and Godlike, is the design of preaching the gospel to the whole world, nay to distant ages and unborn generations: but great and beneficial also is the reaction on the minds of those who are engaged in the work. In how many instances has their attention become rivetted on the contents of that volume, which they have been solicitous to disseminate? On how many occasions have the powerful, and the learned, men of rank and of literature, been constrained by the grandeur of the scene to express their undissembled conviction of the value of religious truth, and, like the Centurion, to recognize the present Deity? Chased from the open plain, Infidelity has retired to her fastnesses and her coverts: but this embodied expression of the national sentiment is pursuing her even to her most secret retreats. May the triumph be as durable as it is illustrious; and of *this* dominion may it indeed be said, in a far higher sense than entered into the conception of the Roman Poet,—

Imperium terris, animos equabit Olympo.

Art. X. *Sermons* on various Subjects, by David Brichan, D. D. Minister of the United Parishes of Dyke and Moy, in the County of Moray, late of Artillery-Street, London. Vol. II. octavo. pp. 371. Price 10s. 6d. Hamilton, 1812.

WITH the merit of Dr. Brichan, as a writer of sermons, few of our readers are unacquainted. Nor, after a perusal of the present volume, are we disposed to make any material

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deduction from the character he has already received at our hands. His principles are still pure and salutary, his reasonings solid and conclusive; and the reader will often meet with fervid and appropriate exhortations, conveyed in language of considerable spirit, elegance and harmony.

This volume contains fourteen sermons, the subjects of which are as follows. On the obligation to mutual support and benevolence. On the centurion and his servant. On the enjoyment of prosperity. On Paul preaching the Gospel at Athens. On the good Samaritan. On the wordly rich man. Jesus raising the widow's son. Exposition of the three first verses of the first Psalm. Reflections in spring. Man mortal, but the word of God perpetual. Reflections on Jesus's tomb. On patience.

Sermons should somewhat resemble those meats that are always in season, and, though of daily use, never cloy. Of this quality the sermons before us partake in a remarkable degree. Consisting of elements that form the ordinary food of pious minds, rather than of stimulating or extraordinary speculations, they gratify, chiefly, because they are in unison with the dictates of a pure heart and a good conscience, and furnish what is necessary to the support of the devout life. Without descending to particulars, we shall content ourselves with extracting a few passages as a sample of the whole.

In the two first sermons, our author explains and enforces, with great effect, the duty of bearing each other's burdens, whether of poverty, affliction, age, infirmity, or passion. The following passage deserves attentive consideration.

'Be yours the patient ear to hear the sufferer's tale, the kind heart to feel his sorrows, the look of tenderness to intimate that they are not disregarded. Grief, recent or extraordinary, is always unreasonable in complaint, and self-vindication; there are some constitutions, and there is a sex more easily affected, less able to bear. Let these considerations suggest due allowances to be made, and a peculiar delicacy of treatment to be observed. Tell the widow that her partner lives in heaven, and that, till she rejoin him there, God hath promised to be her husband, and her judge in his holy habitation. Tell the orphan that his parents have but gone before him, but that if he trust in God, he will take him up, though forsaken by father and mother. Tell the disconsolate parent, that his child has been taken from evil to come, and gathered with those little ones of whom the kingdom of heaven is composed. Tell the unfortunate and disappointed, that misfortune and disappointment are not only the lot of life, but the ordination of God, and that he dispenses them in mercy to those who love him; that he who hath cast down can raise up again; that, with himself, in whom our affections ought to centre, there is no variableness; nor change, nor pain in that new Jerusalem to which our faith and hope should be habitually directed. Tell him whose heart bleeds from misplaced at-

tachment, from the baseness, the desertion, and the wrongs, of men, that there is one Being, at least, in the universe, who merits all his love, who will return the affection, which himself hath inspired, with perfect cordiality, and from whose love in Christ nothing can ever separate. Be cautious of interpreting to the sufferer's prejudice the afflictions he sustains. Where the connection of suffering with guilt is too marked to be overlooked, let brotherly love and the gentleness of Christ be peculiarly conspicuous where the communication is requisite. And Oh where conscience smites, and the wounded spirit perceives this connection in all its bitterness, deal tenderly with him. Do not irritate feelings that are painful enough, deepen not anticipations sufficiently horrible. Be yours the pleasing task to substitute hope for despondency, peace for alarm. Tell him of a Saviour for the chief of sinners; tell him of a blood that cleanseth from all unrighteousness; tell him of a grace efficacious and powerful, as it is sovereign and free; tell him of a Father more willing to receive the returning prodigal, than the prodigal himself is to return.' p. 34.

The third sermon is a judicious illustration and improvement of the story of the centurion. Dr. Brichan, indeed, seems to prefer expounding a passage of scripture, and making reflections upon it, to discoursing on a single topic. The half of this volume, accordingly, consists of expository discourses. From that, on the narrative of our Saviour raising the widow's son, we give the following passage, a fair example of our preacher's spirit and manner.

'The most interesting object in the scene here exhibited, is the mother paying the last sad offices to an only son. Your hearts already feel all the tenderness which such a situation is calculated to inspire. The sufferer is of that sex, who, from the delicacy of their constitution, and the sensibility of their hearts, are less able to struggle with the afflictions of life, than we who are made in rougher mould, more especially with those distresses by which the very seat of feeling is affected; and who, conscious of this interesting inferiority, look up to man for a protection and support which they more than repay. Desolate as this widow now is, there was a time when she enjoyed this protection and support. We may presume that her partner was faithful and kind. She had experienced that mutual intercourse of affection, which is the balm of human life, and which we ascribe to a beneficent Creator as one of his choicest gifts. But the sun of happiness does not always shine. There is a condition upon which the fondest pair on earth unite, and which must sooner or later take place: there is an enemy whose stroke no human power can resist. They who are lovely and pleasant in their lives may be divided in their death, and the remark was verified in the case we are now contemplating. Of two united in heart, in pleasures, and in cares: one was taken, and the other left to contend with the vicissitudes of life, perhaps with the insults of the unfeeling, and the injuries of the oppressive.

'It was the will of God that one comfort should remain. This widow had a son, perhaps a living image of his departed father. She had reared him with parental fondness. Often she commended him to heaven, with a fervour known only to a mother's heart; and heaven was so far indulgent to her prayers. He was spared to repay, by dutiful

affection, all her care. She beheld the tender plant shoot up towards maturity and beauty, but discerned not the canker at its root. Resigned to the appointment of Heaven, she was thankful for what its mercy had spared. The evening of life was passing calmly away. The violence of grief had subsided into a tender regret for the husband she had lost. Cherishing his memory, she was looking forward to a time when they should meet again; and was pleasing herself, perhaps, with the prospect of resigning her breath in the arms of a son, tender and only beloved in the sight of his mother.

'The dispensations of God toward his people often combine correction with trial and improvement. He taketh away the desire of the eyes, and that which the soul pitieth, when the darling object divides the heart with him. Again, the king of terrors receives his commission; this commission he is ever ready to fulfil. The same hand that had hewn down the parent stem, cuts off the sapling that sprung from its root, and the afflicted survivor is on her way to commit to the dust all that made life desirable. String after string has been severed from her heart, and what has the world now that can become the subject of a wish? Oh! my son, my son, would to God I had died for thee.

'Gracious Father! how severe are sometimes thy dispensations. Yet thou hast no pleasure in the sufferings of thy people. It is in very faithfulness thou afflictest them. Mercy directs thy rod, and thou chastenest them for their profit. If thou killest, thou makest alive; if thou woundest, thou healest again.' pp. 220—223.

From the discourses on patience, which are, on the whole, we think, the best in the volume, we extract the contrast between the tendency of prosperity and adversity.

'Prosperity elates the human mind to a degree unbecoming at once our dependance and our guilt; affliction humbles it. Witness the king of Babylon in his palace, and after his recovery from that visitation of the Almighty which was corrective of his pride. It is when we have all and abound, that are apt to forget and to deny the God who hath blessed us; it is in trouble we say "it is the Lord," as the first impressions of superior agency are conceived by some to have been derived, not from the splendour of summer, or the plenty of autumn, but from the tempest and the earthquake, the thunder and the pestilence. The plenty which we derive from the Divine hand is abused to the indulgence of appetite; the privations and the pains incident to affliction, check the cravings of sense.—Prosperity enervates, and unfits us for exertion and for trial; it is in the school of adversity we learn fortitude and patience; it is amidst its discipline, that faith is strengthened by exercise, as the mountain oak hardens to the blast, and when shaken, strikes its roots still deeper into the soil. The prosperous are selfish. The young man who had great possessions, would not part with them to feed the poor, though treasures in heaven were to recompense the sacrifice; the afflicted are taught sympathy from their experience of a sufferer's heart; as we have not an high-priest who cannot be touched with the feeling of our infirmities, but who was tempted in all points like as we are, yet without sin. Temporal affluence conceals from us our spiritual wants, as the Laodiceans, when rich and increased in goods, fondly presumed that they stood

in need of nothing ; but we recur in time of distress to the support, the consolation, the hopes of religion. To the poor was the Gospel originally preached, and by the poor it is still most cordially embraced, and most faithfully obeyed.—Prosperity is an opiate to the conscience ; in the day of adversity we connect suffering with guilt ; “ we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us.” Affliction recalls to duty those, whom the bounty of Providence could not keep in the ways of the Lord ; “ It is good for me that I have been afflicted, that I might learn thy statutes. Before I was afflicted I went astray, but now have I kept thy word. If they are bound in fetters and holden in the cords of affliction, then he sheweth them their work, and the transgressions that they have exceeded ; he openeth also their ear to discipline, and commandeth that they return from iniquity.” Prosperity is the sultry heat that generates the pestilence ; affliction, the storm that purifies the atmosphere. Prosperity is the unruffled deep and the gentle breeze, when a novice may guide the vessel ; it is the time of peace when the coward may boast ; but adversity is the tempest, and the conflict, where skill and courage are put to the test. And O death, how bitter are the thoughts of thee to the man who liveth at rest in his possessions, to the man who hath nothing to vex him, and who hath prosperity in all things ! But acceptable is thy sentence to the poor and the needy, to him whose strength faileth, and who is vexed with all things.’ pp. 342—345.

Without noticing verbal inaccuracies, of which several may be detected in these sermons, we shall conclude with adverting to a fault or two in their general structure. The exordium is often far fetched, and for the most part extended to an immoderate length. Dr. Brichan starts off from a point so remote from his subject, that it is really a wonder how he ever makes his way to it. His path is tediously long and circuitous. We are far from saying that every introduction should be comprised in four sentences. But, on the other hand, *nec minus evitanda est immodica ejus longitudo, ne in caput excrevisse videatur, et quo præparare debet, fatiget* *. Of an exordium of this kind, it is sufficient to say that it is misplaced. Many of the sermons likewise in this volume, offend grievously against the unity requisite in that species of composition. It requires but little skill to collect together, on any religious topic, remarks to the requisite amount of a sermon. The difficulty is to incorporate them into one, so that each shall occupy its own place, itself appearing to the greatest advantage, and contributing its full share to the grace and energy of the whole. Of Dr. Brichan's sermons, the parts are excellent ; but they are not always harmoniously blended. They have sometimes no principle of connection, except the slender one of the paragraph of scripture on which

* Quintilian.

affection, all her care. She beheld the tender plant shoot up towards maturity and beauty, but discerned not the canker at its root. Resigned to the appointment of Heaven, she was thankful for what its mercy had spared. The evening of life was passing calmly away. The violence of grief had subsided into a tender regret for the husband she had lost. Cherishing his memory, she was looking forward to a time when they should meet again; and was pleasing herself, perhaps, with the prospect of resigning her breath in the arms of a son, tender and only beloved in the sight of his mother.

'The dispensations of God toward his people often combine correction with trial and improvement. He taketh away the desire of the eyes, and that which the soul pitieth, when the darling object divides the heart with him. Again, the king of terrors receives his commission; this commission he is ever ready to fulfil. The same hand that had hewn down the parent stem, cuts off the sapling that sprung from its root, and the afflicted survivor is on her way to commit to the dust all that made life desirable. String after string has been severed from her heart, and what has the world now that can become the subject of a wish? Oh! my son, my son, would to God I had died for thee.

'Gracious Father! how severe are sometimes thy dispensations. Yet thou hast no pleasure in the sufferings of thy people. It is in very faithfulness thou afflictest them. Mercy directs thy rod, and thou chastenest them for their profit. If thou killest, thou makest alive; if thou woundest, thou healest again.' pp. 220—223.

From the discourses on patience, which are, on the whole, we think, the best in the volume, we extract the contrast between the tendency of prosperity and adversity.

'Prosperity elates the human mind to a degree unbecoming at once our dependance and our guilt; affliction humbles it. Witness the king of Babylon in his palace, and after his recovery from that visitation of the Almighty which was corrective of his pride. It is when we have all and abound, that are apt to forget and to deny the God who hath blessed us; it is in trouble we say "it is the Lord," as the first impressions of superior agency are conceived by some to have been derived, not from the splendour of summer, or the plenty of autumn, but from the tempest and the earthquake, the thunder and the pestilence. The plenty which we derive from the Divine hand is abused to the indulgence of appetite; the privations and the pains incident to affliction, check the cravings of sense.—Prosperity enervates, and unfits us for exertion and for trial; it is in the school of adversity we learn fortitude and patience; it is amidst its discipline, that faith is strengthened by exercise, as the mountain oak hardens to the blast, and when shaken, strikes its roots still deeper into the soil. The prosperous are selfish. The young man who had great possessions, would not part with them to feed the poor, though treasures in heaven were to recompense the sacrifice; the afflicted are taught sympathy from their experience of a sufferer's heart; as we have not an high-priest who cannot be touched with the feeling of our infirmities, but who was tempted in all points like as we are, yet without sin. Temporal affluence conceals from us our spiritual wants, as the Laodiceans, when rich and increased in goods, fondly presumed that they stood

in need of nothing ; but we recur in time of distress to the support, the consolation, the hopes of religion. To the poor was the Gospel originally preached, and by the poor it is still most cordially embraced, and most faithfully obeyed.—Prosperity is an opiate to the conscience ; in the day of adversity we connect suffering with guilt ; “ we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us.” Affliction recalls to duty those, whom the bounty of Providence could not keep in the ways of the Lord ; “ It is good for me that I have been afflicted, that I might learn thy statutes. Before I was afflicted I went astray, but now have I kept thy word. If they are bound in fetters and holden in the cords of affliction, then he sheweth them their work, and the transgressions that they have exceeded ; he openeth also their ear to discipline, and commandeth that they return from iniquity.” Prosperity is the sultry heat that generates the pestilence ; affliction, the storm that purifies the atmosphere. Prosperity is the unruffled deep and the gentle breeze, when a novice may guide the vessel ; it is the time of peace when the coward may boast ; but adversity is the tempest, and the conflict, where skill and courage are put to the test. And O death, how bitter are the thoughts of thee to the man who liveth at rest in his possessions, to the man who hath nothing to vex him, and who hath prosperity in all things ! But acceptable is thy sentence to the poor and the needy, to him whose strength faileth, and who is vexed with all things.’ pp. 342—345.

Without noticing verbal inaccuracies, of which several may be detected in these sermons, we shall conclude with adverting to a fault or two in their general structure. The exordium is often far fetched, and for the most part extended to an immoderate length. Dr. Brichan starts off from a point so remote from his subject, that it is really a wonder how he ever makes his way to it. His path is tediously long and circuitous. We are far from saying that every introduction should be comprised in four sentences. But, on the other hand, *nec minus evitanda est immodica ejus longitudo, ne in caput excrevisse videatur, et quo præparare debet, fatiget* *. Of an exordium of this kind, it is sufficient to say that it is misplaced. Many of the sermons likewise in this volume, offend grievously against the unity requisite in that species of composition. It requires but little skill to collect together, on any religious topic, remarks to the requisite amount of a sermon. The difficulty is to incorporate them into one, so that each shall occupy its own place, itself appearing to the greatest advantage, and contributing its full share to the grace and energy of the whole. Of Dr. Brichan's sermons, the parts are excellent ; but they are not always harmoniously blended. They have sometimes no principle of connection, except the slender one of the paragraph of scripture on which

* Quintilian.

they are founded—which, in our judgement, is even too slight a tie for the parts of an expository discourse. Submitting these remarks to the consideration of our author, we shall now take the liberty of cordially recommending this volume to the perusal of our readers, as very much adapted to promote their edification.

Art. XI. *Memoirs of the Life and Character of the late Rev. George Whitefield, A. M.* of Pembroke College, Oxford; and Chaplain to the Right Hon the Countess of Huntingdon. Faithfully selected from his original Papers, Journals, and Letters; illustrated by a variety of interesting Anecdotes, from the best Authorities. Originally compiled by the late Rev. John Gillies, D. D. Minister of the College Church of Glasgow. Second edition, revised and corrected, with large additions and improvements, by Aaron C. Seymour, Author of "*Letters to Young Persons.*" 8vo. pp. 330. Price 8s. Dublin, Wilkinson and Courtney, 1811.

ONE of the many things we have vainly wished, is a life of Whitefield written by a philosophical Christian;—a work which should, with the utmost coolness and accuracy, discriminate and describe the powers and adaptations of the man, as an agent, attempting at the same time some comparison between them and those of other men, of the common or the extraordinary order; which should illustrate the relation between those powers, and the effects undeniably resulting from their exertion; and should fairly estimate whatever circumstances of the times might create a predisposition, if we may so express it, to receive the operation of those powers with a peculiar and perhaps disproportionate force. There certainly appears something considerably of the nature of what we account prodigy, in the history of this preacher. With the doubtful exception of Wicliff, no man probably ever excited in this island, so profound, and extended and prolonged a sensation in the public mind, by personal addresses to the understanding and conscience, on the subject of religion, unaided by any weight of a great compacted party, any subsidiary league and machinery of powerful talents, or any imposing patronage of rank and wealth. We do not mention Knox as an exception, because the force of his influence, though mainly proceeding (so far as human causes were concerned) from the mighty energy of his own mind, was yet not so merely personal and single a force, as in the case of the modern preacher. This man—the son of an inn-keeper—without fortune or connexions—of very moderate attainments—trained in the ordinary manner of a humble youth sent to college—without any preconceived plan—without having carefully furnished himself with auxiliaries—without any strong fancy of his own import-

ance—without seizing on any striking public occasion—in a period and country of settled order, and of so much knowledge and civilization, as would, in ordinary speculation, be accounted sufficient to secure the community against any very violent effect of novelty and enthusiasm;—under all these circumstances this plain undesigning young man came forth; and by mere addresses, from pulpits, from tables, from walls, from steps, excited, and through his whole life continued to extend, such a commotion in the public mind, that, if a list could be made from the experience of all nations and ages, of the twenty men that have produced the greatest effects, by means of their single personal influence, it is highly probable that the name of Whitefield must there hold a place.

If it were possible that any sensible foreigner could be perfectly unacquainted with the history, and should hear the case stated thus far, he would naturally say: “But at least the man in question must have possessed talents absolutely prodigious, almost miraculous.” Where then would he be in his speculations, when the *writings* of Whitefield were put in his hands? when he read many of the identical sentences, which had overwhelmed with terror, or melted in tenderness, vast and heterogeneous assemblages of a people, by no means nationally distinguished, in either its southern or northern division, for facility of feeling.

It is a clear fact, admitting of no manner of question, that Whitefield's writing, nay, that those specimens of his public addresses which were written down during their powerful delivery, bear but exceedingly slender marks of any thing we are accustomed to denominate talent, in the intellectual sense. His reasoning is no more than just a common propriety in putting thoughts generally common together. His devotional sentiment is fervent, but not of elevated conception. His figures, as far as we recollect, are seldom new, or what critics mean when they speak of ‘felicity;’ their analogy is the broad and obvious one, such as that between medicine and the gospel, considered as a remedial dispensation. The diction is quite plain, and does not appear to partake of eloquence, further than an easy freedom, and the genuine expression of sincerity and earnestness. The collection of letters, constituting about one half of his printed works, must have exceedingly disappointed those who sought from them any other instruction, than that which may be imparted by one general emanation of pious zeal, undistinguished by any discriminative particularity of thought, or any but the most obvious kind of reflections, often repeated, and in the same words, on the successive incidents and scenes of his life and labours. There are none of those pointed observations, either

on human nature or individual character, which might have been suggested by the masses and the particles of the human kind so variously brought under his view, and which would have been made by such a sagacious man, for instance, as John Knox. And even the disclosures of the movements and principles of his own mind, on which subject there is no appearance of reserve, are, with a singular uniformity, for a man stimulated by the circumstances of so extraordinary a career, in the strain of pious common-place. The reader's interest would soon subside in an irresistible sense of insipidity, but for the strong and constant indications of a genuine religious zeal, and the train of references proving an unre-mitted and most wonderful course of exertions. In short, there can be no hazard in asserting, that his collective writings would, in the minds of all cultivated and impartial readers, leave the *marvellous* of his successes to be accounted for on the ground of causes quite distinct from talent, in the intellectual sense of the term. And it is remarkable how decidedly, though tacitly, the opinion of the religious public has been manifested on this point: for there has probably never been another instance of the writings of a man of pre-eminent excellence, utility, and celebrity, so soon and generally ceasing to hold a place among popular books. So far as we are apprized, Whitefield's sermons are very rarely reprinted, or quoted, or recollected; and if not his sermons, of course not the rest of his writings.

It would be, then, a very interesting inquiry, What were precisely the causes of that prodigious and most happy effect, which accompanied the ministrations of a man, who was one of the three or four most powerful and useful preachers since the apostolic age;—what, we mean, were the causes *exclusively* of an extraordinary agency of Divine power—those *human* causes, which are adapted to produce a great and a calculable effect, according to the general laws of the human constitution? It would be quite proper to take the question, in the first instance, on this limited ground; inquiring how far Whitefield's qualifications were of a nature to produce a great effect on men, with respect to *other* interesting concerns to which the exercise of those qualifications was applicable, and in which the results of that exercise might be considered as the proportionate and ordinary effects of the human cause.

It is not with the slightest view of attempting any such disquisition that we have suggested it. We began with the intention of proceeding very few words further, than the expression of a wish that a philosopher had written a life of White-

field, on the plan of instituting and determining such an inquiry. Such a biographer finding, we presume, as a philosopher, a vast proportion of effect beyond what could be explained by the talents of the agent, taken at their highest possible estimate, and combined with all that could be deemed favourable in the circumstances of the times, would, *as a Christian*, assign, as the paramount cause, the intervention of an extraordinary influence from heaven, giving an efficacy to the operation of the human agent, incomparably beyond any natural power of its faculties and exertions. And indeed what would the judgment of that man be worth, who, even viewing the case *merely as a philosopher*, should fail or refuse to recognize a divine agency in the change of a multitude of profane and wicked men, into religious and virtuous ones, by means so simple as Whitefield's plain addresses to their dull or perverted understandings, their insensible consciences, and their depraved passions? A man who professes to philosophize on human nature, ought to have *some* way of accounting for such facts, when brought before him on competent evidence, and in great numbers. And what a laudable philosophy it would be, that should find such facts to be quite according to the general principles and the ordinary source of human nature! or, acknowledging them not to be so, should either carelessly attribute them to chance, or should virtually revive, for a new and higher application, the old notion of occult qualities! As if the cast off rags and broken implements of antiquated physics, were quite good enough for the service of the philosophy of mind, morals, and religion.

These slight remarks are made with any other purpose in the world, than that of depreciating the endowments of Whitefield. While regarding his powers, strictly intellectual, as all discerning readers of his writings must do, as very moderate; and while holding, as also all those who coincide with Whitefield in religious faith hold, that an energy indefinitely superior to that of any or all the powers he exerted, was evinced in the success which attended him; we have all the admiration which it can seem little better than idly gratuitous to profess, of those extraordinary qualifications which he displayed in the sacred cause—qualifications which were adapted, even according to the common principles of human nature, to excite a very great sensation. According to the testimony of all his hearers that have left memorials of him, or that still survive to describe him, he had an energy and happy combination of the passions, so very extraordinary as to constitute a commanding species of sublimity of character. In their swell, their fluctuations, their very turbulence, these passions so faithfully followed the nature of the subject, and with such irresistible

evidence of being utterly clear of all design of oratorical management, that they bore all the dignity of the subject along with them, and never appeared, in their most ungovernable emotions, either extravagant or ludicrous to any but minds of the coldest or profanest order. They never, like the violent ebullitions of mere temperament, confounded his ideas, but on the contrary had the effect of giving those ideas a distinct and matchlessly vivid enunciation: insomuch that ignorant and half-barbarous men often seemed, in a way which amazed even themselves, to understand Christian truths on their first delivery. Some of them might have heard, and they had heard as unmeaning sounds, similar ideas expressed in the church service; but in Whitefield's preaching they seemed to strike on their minds in fire and light. His delivery, if that could be spoken of as a thing distinguishable from that energy which inflamed his whole being, was confessedly oratorical in the highest degree of the highest sense of the term. It varied through all the feelings, and gave the most natural and emphatic expression of them all. He had, besides, great presence of mind in preaching, and the utmost aptitude to take advantage of attending circumstances, and even the incidents of the moment.

His display of unparalleled energy was uniformly accompanied by irresistible evidence—in the perfectly inartificial character of his signs of passion—in the exhausting frequency and interminable prosecution of his labours—in the courage and hazard in which some of them were ventured on—in the complete renunciation, which such a course plainly involved, of all views of emolument and preferment—and in his forbearance to attempt, to any material extent, any thing like an organized sectarian system of co-operation,—*irresistible* evidence, that his unceasing exertion, that his persuasions, his expostulations, his vehemence, his very indignation, were all inspirited by a perfectly genuine and unquenchable zeal for the Christian cause, and the eternal welfare of men; And our unhappy nature is yet not so *totally* perverse, but that this will always make a great impression on the multitude.

Again, it was, by the constitution of human nature, a great luxury, in spite of the pain, to have the mind so roused and stimulated, the passions so agitated. For the sake of this, even religion, evangelical religion, would be endured for a little while; and great numbers, who were inveigled by this mere love of strong excitement to endure religion a little while, were happily so effectually caught, that they could never afterwards endure life without religion.

According to all testimony, the ministry of the national church was at that time generally such, as to give, with

respect, at least, to the excitement of attention, a ten-fold effect to the preaching of Whitefield. It was such a contrast as could not but contribute to magnify him into a stupendous prodigy. He might be called, by the ministers of this very church, a fanatic, a madman, or a deceiver; he might be proclaimed and proscribed under all terms and forms of opprobrium or execration; but, the while, it was perfectly inevitable, that 'all the world would wonder after the beast.'

As there is little hope of obtaining a philosophical biographer for Whitefield, we must be content with a simple detail of facts, given in a language remote from the secular style of history, and therefore much adapted to baffle the reader in any attempt to compare, and to find the proportions between such facts, as those of Whitefield's life and the events and transactions of the general world. It is nevertheless a very interesting book that is here reprinted, with additions of which we have not the immediate means of ascertaining the extent. It is such a record as no pious man can peruse, without some earnest wishes so be better disposed and better qualified to serve the great cause, which this apostolic man had so much delight and success in promoting; and as no thoughtful man can peruse, without being led into deep reflections on the phenomena of that agency, by which the Governor of the world influences the spiritual condition of mankind. *How* the grand effects here displayed could be produced, will be a problem far beyond the science of an infidel speculatist, and, we think, a little beyond that of some declared believers, who make high claims on the ground of a peculiar rationality in their Christianity.

It would be quite out of place to attempt any abstract of this memoir. It brings him very speedily into full and extraordinary action, and briefly marks the most prominent particulars of a career, which permitted him hardly a day of what could, in the common sense of words, be called repose, till he found it in the grave, at the age of fifty-six, in the year 1770. The wonder, the extreme wonder is, that he did not sink into that repose at a much earlier period. The reader of this volume, must maintain in his mind a watchful horror of fanaticism, and be very stoutly set against admitting any thing approaching the supernatural, in any part of the modern dispensations of Providence, if he can repel all suspicion, not only that this man's labours were attended, but that his very life was prolonged, by a specifically extraordinary intervention. We repeatedly find him, during a state of languor which sometimes sunk quite down to illness, prosecuting such a course of exertions as would have been enough to reduce most strong men soon to that condition; for example, preaching, in his ardent

and exhausting manner, to vast auditories, several times each day, a number of days successively, when his debility was such that he could not, without much help, mount his horse to go to the appointed places. Indeed, it is perhaps only by taking into view the fact, that he was actually preserved from what appeared the probable consequences of some of his exertions, that we can excuse the force put on languishing nature in those exertions,—as in the following instance :

‘ After a tedious passage of eleven weeks, Mr. W. arrived at New York. Col. Pepperel went with some friends in his own boat to invite him to his house, but he declined the invitation, being so ill of a nervous cholic that he was obliged, immediately after his arrival, to go to bed. His friends expressed much anxiety on his behalf. An eminent physician attended him, who had been a deist, but was awakened the last time he was in New England. For some time he was indeed very weak; “ yet,” he writes, “ in these three weeks I was enabled to preach; but, imprudently going over the ferry to Portsmouth, I caught cold, immediately relapsed, and was taken, as every one thought, with death, in my dear friend Mr. Sherborne’s house. What gave me most concern was, that notice had been given of my being to preach. Whilst the doctor was preparing a medicine, feeling my pains abated, I on a sudden cried, ‘ Doctor, my pains are suspended: by the help of God I will go and preach, and then come home and die.’ In my own apprehension, and in all appearance to others, I was a dying man. I preached, the people heard me as such. The invisible realities of another world lay open to my view. Expecting to stretch into eternity, and to be with my master before the morning, I spoke with peculiar energy. Such effects followed the word, I thought it were worth dying for a thousand times. Though wonderfully comforted within, at my return home I thought I was dying indeed. I was laid on a bed upon the ground near the fire, and I heard my friends say, ‘ he is gone.’ But God was pleased to order it otherwise. I gradually recovered; and soon after a poor negro woman would see me. She came, sat down upon the ground, and looked earnestly in my face, and then said, in broken language, ‘ Massa, you just go to heaven’s gate. But Jesus Christ said, get you down, get you down, you must not come here yet; but go first and call some more poor negroes.’ I prayed to the Lord that if I was to live, this might be the event.” ’ p. 71.

His mind held such a predominance over his body, and the passion for preaching, and the passions to which preaching gave exercise, were so predominant in his mind, that the employment had on him the effect of a species of enchantment. When so oppressed with lassitude and indisposition, as to perform with uneasiness the most ordinary actions, if he could but sustain just exertion enough to enter on preaching, he quickly became even physically strong and animated. Standing in the pulpit, or any thing provided for the same use, had on him the same effect that Antæus derived from being extended a moment on the ground. The languor, of course, returned on him with double oppressiveness after the conclusion; and the man whose powers of voice and action had

appeared to evince an extraordinary vigour of frame, would be found, half an hour afterwards, extended on two or three chairs, almost helpless and fainting. With all the advantage of such a power of voice, as perhaps no other man possessed, there must still often have been a necessity for forcing it to the last possibility of exertion, in order to his being heard by congregations, very frequently amounting to many thousands, to ten or twelve, and to some instances to twenty, or even more. It is said that the bulk of even these largest multitudes could hear him very distinctly.

It is remarkable in the course of this narrative, that the lower order of the people, even the then barbarian colliers of Kingswood, and the formidable rabble of Moorfields, and Kennington common, gained themselves a credit, far beyond many of their betters, for decorum, for candour, and even complaisance, towards Whitefield. Could the gentlemen officers, who laid and executed a plan of violent personal outrage against him, even in his bed at Plymouth, have fallen, *flagrante delicto*, into the hands of one of these rabbles, they would have been sure to have received such an exemplary castigation, for his sake, as would at least have left conspicuous marks upon them for life: but they were secure enough of impunity, so long as there was nothing to take account of them, but the police of the country.

It is also very striking to observe the indications of the state of the religious establishment at that time, in the rapidly extended, and soon almost general precaution, of shutting the churches against this orthodox, and devout, and most eloquent preacher. A man who resolutely would, in spite of the church, recollect its Articles, to which he had solemnly declared his assent, and pledged his adherence, and who would obstinately carry the spirit of the liturgy into the sermon, was soon given to understand that a tombstone, a wall, a table, or even the tub of the conventicle, was good enough for him and his notions. The speedy ruin of the church was inevitable, if its ministers and people should be seduced from the systematic employment of exploding its foundation. For though envy and indignation at Whitefield's surpassing popularity, may well be supposed to have had a considerable share in the hostility against him, yet it is beyond all doubt, that it was his most zealous promulgation of the standard doctrines of the church, combined with the warning and alarming spirit of his ministrations, that chiefly rendered him so obnoxious to the main body of the ministers of that very church.

As the writer of these memoirs admits that this eminent man had his defects, they should have been freely and accurately particularized; and a large quantity of indifferent funeral

oratory, toiling through the common places of panegyric, might as well have been suffered to remain in the respective sermons in which it was originally displayed.

The most obvious fault, or weakness, perhaps, apparent in this exhibition of the character of the great and apostolic minister, was a certain degree of enthusiastic credulity, that was too much disposed to regard the *whole* of the effects temporarily produced by his ministry, as important and effectual operations of evangelical truth.

Had we not already occupied too much space, we should have been inclined to transcribe a minute and very interesting account of his last hours, written by a person who attended him. He preached on the Saturday, and died, of a fit of the asthma, early on the Sunday morning.

Art. XII. *Tales*, by the Rev. George Crabbe. In two Volumes. 12mo. 2nd. edit. pp. 205. 235. Price 12s. Hatchard. 1812.

WE have heard Mr. Crabbe called of the school of Pope and Dryden. Mr. Crabbe, to be sure, writes in rhymed heroic couplets, and so did they; Dryden was careless, and so is he; Pope had humour, and so has he. But has he that pregnancy of imagination, and that unselecting copiousness of resources, which always crowded the mind of Dryden with more matter than was wanting, more than could be reduced to proper sequency and order? Has he that boundless command of diction, and that facility of versifying, which enabled Dryden to clothe and adorn his ideas, however unfitted for poetry by their remoteness, in 'words that burn,' and numbers so musically full? Has he Dryden's metaphysical and argumentative turn of mind—his love for subtle and scholastic disputation? Surely not. Has he, then, the trimness and terseness and classical elegance of Pope—his diligence and selection—his compression and condensation and energy—his light and playful fancies—or the naïveté and delicacy and cutting fineness of his satire? In all these qualities we think Mr. Crabbe assuredly wanting.

Mr. Crabbe, in our opinion, is of his own school. And if originality, merely as originality, be merit, this merit, we are inclined to think, his volumes possess. The 'tales' are so much in the manner of his former poems, that we shall not be wandering far out of our way, if we give a page or two to the consideration of the characteristics of his poetry in general.

Mr. C.'s grand fault lies in the choice of his subjects. It has all along been avowedly his aim to paint life, or rather the most loathsome and painful forms of life, in their true colours; to speak the truth, and nothing but the truth:

' I paint the cot

' As truth will paint it, and as bards will not.' *Village*. B. 1.

And truly there is something specious in the idea of rejecting all that imagination had added to nature, and substituting sober truth and sound good sense in the place of fictitious ornament, and 'pleasant lies.' But if the end of poetry be to relax and recreate the mind, it must be attained by drawing away the attention from the low pursuits and sordid cares, from the pains and sorrows of real life, at least whatever is vulgar and disgusting in them, to an imaginary state of greater beauty, purity, and blessedness. Undoubtedly, the poet must retain enough of this world, to cheat the mind into a belief of what he adds thereunto: the figures in the pictures of the Muse must appear to be real flesh and blood: we must be acquainted with their dress; their features must express passions that we have known; or we are not interested about them. But then the poet will select what is most amiable in this world around him: what is displeasing and disgusting, he will keep back, or soften down, or disguise; and withal he will add fancies of his own, that are in unison with realities; and thus the imagination of the reader will be for a while beguiled into Elysium, and receive unreprieved pleasure in the contemplation of 'airy nothings.' To determine the relative quantities of truth and fiction to be employed, would require a poetical calculus of much greater delicacy than we are possessed of: but we suspect that the general propension is in favour of fiction. How else can the Corydons and *καρυπτοχοι* of the Greek pastoral—the palaces and caverns and enchantments of eastern story—the knights and palfreys and distresses of the chivalrous romances—the pomp and delicacy and declamation of French tragedy—or even the sensibility and kindness of Mr. Wordsworth's leach-gatherers and ragamuffins,—how else can these get or keep possession of the mind? The heroes of Homer and the epic muse, indeed, approximate somewhat more to *workday* men and women; they have the passions and feelings, and something of the manners of mortality. Yet even in the simple narrations of Homer how much is withheld that in reality offends? how much of strength and beauty and magnanimity is given to the admiration of the reader?

But Mr. C. is all for naked and unornamented reality. Accordingly in his volumes is to be found whatever is uninteresting and unattractive—all the petty cares and trifling inconveniences that disquiet life—dirt, and drunkenness, and squabbling wives and ruined tradesmen. Ecce signum.

Tale 1. *The dumb orators*. Justice Holt, a man 'in contest mighty, and of conquest proud,' loves to harangue in clubs

and such like meetings, on the excellencies of existing forms. Having 'on a long journey travell'd many a mile,' he attends a club-meeting in a 'city large and fair,' where, surrounded with democrats and reformation men, he is obliged to hear one Hammond hold forth against every thing he reverences, without daring to reply. He returns home. After a time Hammond happens to come to *his* city and attend *his* club, and in like manner hears without answering. And this is all.

Tale 4. *Procrastination*. Rupert and Dinah are in love, but without wealth to wed. Rupert goes to seek wealth at a distance. Dinah remains with a rich aunt, who loves to console the love-lorn damsel by producing plate and jewels, and assuring her they will one day be hers. At length the aunt dies, and Dinah, in whom covetousness, or rather love of shew has conquered affection, takes possession. Rupert returns as poor as he went, and is treated by her with neglect.

We do not know that we have picked out the two most uninteresting of the tales. Lest the reader should think that the manner of telling makes up for the deficiency of matter, we must subjoin a quotation or two. We have but to open the book.

'When the sage Widow *Dinah's* grief descried,
She wonder'd much why one so happy sigh'd ;
Then bade her see how her poor Aunt sustain'd
The ills of life, nor murmur'd nor complain'd.
To vary pleasures, from the Lady's chest
Were drawn the pearly string and tabby-vest ;
Beads, jewels, laces,—all their value shown,
With the kind notice—' They will be your own.'
' This hope, these comforts cherish'd day by day,
To *Dinah's* bosom made a gradual way ;
Till love of treasure had as large a part,
As love of *Rupert*, in the Virgin's heart.
Whether it be that tender passions fail,
From their own nature, while the strong prevail ;
Or whether Av'rice, like the poison tree,
Kills all beside it, and alone will be ;
Whatever cause prevail'd, the pleasure grew
In *Dinah's* soul,—she lov'd the hoards to view ;
With lively joy those comforts she survey'd,
And Love grew languid in the careful Maid.

Now the grave Niece partook the Widow's cares,
Look'd to the great, and rul'd the small affairs ;
Saw clean'd the plate, arrang'd the china-show,
And felt her passion for a shilling grow ;
Th' indulgent Aunt increas'd the Maid's delight,
By placing tokens of her wealth in sight ;
She lov'd the value of her bonds to tell,
And spake of stocks, and how they rose and fell.'

Procrastination, Vol. I. pp. 72, 73

‘ With pain I’ve seen, these wrangling wits among,
Faith’s weak defenders, passionate and young;
Weak thou art not, yet not enough on guard,
Where Wit and Humour keep their watch and ward:
Men gay and noisy will o’erwhelm thy sense,
Then loudly laugh at Truth’s and thy expence;
While the kind Ladies will do all they can
To check their mirth, and cry, “*The good young man!*”

‘ Prudence, my Boy, forbids thee to commend
The cause or party of thy Noble Friend;
What are his praises worth, who must be known
To take a Patron’s maxims for his own?
When ladies sing, or in thy presence play,
Do not, dear *John*, in rapture melt away;
’Tis not thy part, there will be list’ners round,
To cry *Divine!* and dote upon the sound;
Remember too, that though the poor have ears,
They take not in the music of the spheres;
They must not feel the warble and the thrill,
Or be dissolv’d in extacy at will;
Beside, ’tis freedom in a youth like thee,
To drop his awe, and deal in extacy!

‘ In silent ease, at least in silence, dine,
Nor one opinion start of food or wine:
Thou know’st that all the science thou canst boast,
Is of thy father’s simple boil’d and roast;
Nor always these; he sometimes sav’d his cash,
By interlinear days of frugal hash:
Wine had’st thou seldom; wilt thou be so vain
As to decide on claret or champagne?
Dost thou from me derive this taste sublime,
Who order port the dozen at a time?
When (every glass held precious in our eyes)
We judg’d the value by the bottle’s size:
Then never merit for thy praise assume,
Its worth well knows each servant in the room.’

The Patron, Vol. I. pp. 98—99.

‘ The Uncle died, and when the Nephew read
The will, and saw the substance of the dead—
Five hundred guineas, with a stock in trade,—
He much rejoic’d, and thought his fortune made;
Yet felt aspiring pleasure at the sight,
And for increase, increasing appetite:
Desire of profit, idle habits check’d,
(For *Fulham’s* virtue was, to be correct);
He and his Conscience had their compact made—
“ Urge me with truth, and you will soon persuade;
“ But not,” he cried, “ for mere ideal things
“ Give me to feel those terror-breeding stings.”
‘ Let not such thoughts,” she said, “ your mind confound,
‘ Trifles may wake me, but they never wound;

' In them indeed there is a wrong and right,
 ' But you will find me pliant and polite ;
 ' Not like a Conscience of the dotard kind,
 ' Awake to dreams, to dire offences blind :
 ' Let all within be pure, in all beside
 ' Be your own master, governor, and guide ;
 ' Alive to danger, in temptation strong,
 ' And I shall sleep our whole existence long.'

The Struggles of Conscience, Vol. II. pp. 69—70.

We assure our readers, it is very seldom indeed that Mr. C.'s style in these volumes rises above these specimens. It is nothing but prose measured, whether by ear or finger, into decasyllabic lines. Nor are there any little ebullitions of fancy, bubbling and playing through the desert waste ; very little of simile, or metaphor, or allusion ; and what there is, of this kind.

' For all that Honour brings against the force
 Of headlong passion, aids its rapid course ;
 Its slight resistance but provokes the fire,
 As wood-work stops the flame, and then conveys it higher.' II. 14.

' Each new idea more inflam'd his ire
 As fuel thrown upon a rising fire : ' II. p. 101.

' As heaviest weights the deepest rivers pass,
 While icy chains fast bind the solid mass ;
 So, born of feelings, faith remains secure,
 Long as their firmness and their strength endure :
 But when the waters in their channel glide,
 A bridge must bear us o'er the threat'ning tide ;
 Such bridge is Reason, and there Faith relies,
 Whether the varying spirits fall or rise. II. pp. 176—177.

" Nor good nor evil can you beings name,
 " Who are but Rooks *and* Castles in the game ;
 " Superior natures with their puppets play,
 " Till, bagg'd or buried, all are swept away." II. p. 17.

Our next objection to Mr. C.'s poetry, is the wearisome minuteness of his details.* Every description is encumbered with an endless enumeration of particulars. He will copy a dress, a chamber, or an alley, with more than Chinese accuracy. And every circumstance is touched with equal strength,—the slightest as diligently laboured as the most important. We have heard of sculptors, who have laid out as much pains upon a shoe-tye, as a forehead. But does not Mr. C. know, that the reader of poetry must owe half his pleasure to his own fancies and associations ? Some metaphysicians have as-

* We shall not quarrel about names ; but Mr. C's choice is somewhat odd ; Dinah, Jonas, Josiah, Judith, Isaac, Allen Booth, John Dighton, Stephen Jones, Sybil Kindred, &c.

serted, that the secondary qualities of bodies exist only in the percipient mind ; that the heat of fire, and the colours of the rainbow, and the sweetness of honey are not in exterior things, but in the mind that receives the ideas of them. This is very poor doctrine in metaphysics, but there is something very much like it in poetry. Half of the beauty of the most beautiful poem exists in the mind of the reader. He hears of Eve, that 'grace was in all her steps, &c.': of Dido, that she was 'pulcherrima Dido,' and he conjures up the form of 'her he loves the best.' But had Milton told us that his heroine was little and languishing, had light hair and blue eyes, &c. &c. what would have become of him whose mistress should be a commanding beauty, of jet-black eyes and raven locks ? Thus, therefore, to particularize description is most grievously to fetter the imagination. Where every thing is told nothing can be added. Where, out of the infinity of ways from one point to another, the poet has chosen one, the reader cannot take another. The reader must have the *setting* of the poet's air; he must lay the colours on the poet's outline. Our remarks are necessarily very general; *we*, though not writing poetry, follow our own rule, in leaving something to the limitation of the judicious reader. Now for an instance or two.

'Fix'd were their habits; they arose betimes,
Then pray'd their hour, and sang their party-rhimes;
Their meals were plenteous, regular, and plain,
The trade of *Jonas* brought him constant gain;
Vender of Hops and Malt, of Coals and Corn—
And, like his father, he was Merchant born:
Neat was their house; each table, chair, and stool,
Stood in its place, or moving mov'd by rule;
No lively print or picture grac'd the room,
A plain brown paper lent its decent gloom:
But here the eye, in glancing round, survey'd
A small recess, that seem'd for china made.'

The Frank Courtship. Vol. I. p. 119.

'The lover rode as hasty lovers ride,
And reach'd a common pasture wild and wide;
Small black-legg'd sheep devour with hunger keen
The meagre herbage, fleshless, lank and lean;
Such o'er thy level turf, *Newmarket!* stray,
And there, with other *Black-legs*, find their prey:
He saw some scatter'd hovels; turf was pil'd
In square brown stacks; a prospect bleak and wild!
A mill, indeed, was in the centre found,
With short sear herbage withering all around;
A smith's black shed oppos'd a wright's long shop,
And join'd an inn where humble traveller's stop.'

'On rode *Orlando*, counting all the while
The miles he pass'd, and every coming mile;

Like all attracted things, he quicker flies,
 The place approaching where th' attraction lies ;
 When next appear'd a *dam*,—so call the place,—
 Where lies a road confin'd in narrow space ;
 A work of labour, for on either side
 Is level fen, a prospect wild and wide,
 With dykes on either hand by Ocean's self supplied :
 Far on the right, the distant sea is seen,
 And salt the springs that feed the marsh between ;
 Beneath an ancient bridge, the straiten'd flood
 Rolls through its sloping banks of slimy mud ;
 Near it a sunken boat resists the tide,
 That frets and hurries to th' opposing side ;
 The rushes sharp, that on the borders grow,
 Bend their brown flowrets to the stream below,
 Impure in all its course, in all its progress slow :
 Here a grave *Flora* scarcely deigns to bloom,
 Nor wears a rosy blush, nor sheds perfume ;
 The few dull flowers that o'er the place are spread,
 Partake the nature of their fenny bed ;
 Here on its wiry stem, in rigid bloom,
 Grows the salt lavender that lacks perfume ;
 Here the dwarf sallows creep, the septfoil harsh,
 And the soft slimy mallow of the marsh ;
 Low on the ear the distant billows sound,
 And just in view appears their stony bound ;
 No hedge nor tree conceals the glowing sun,
 Birds, save a wat'ry tribe, the district shun,
 Nor chirp among the reeds where bitter waters run.'

The Lover's Journey. Vol. I. pp. 193, 195, 196.

Lastly, a word or two with Mr. Crabbe on his carelessness. If one order of words will not do, Mr. C. will try another and another, till he makes his verse ; and truly ten syllables can seldom be found so unbending, as not to form metre some way or other.

'To learn how frail is man, how humble then should be.'

————— 'he would not them upbraid.'

'And by that proof she every instant gives.'

'And George exclaim, Ah, what to this is wealth.'

Thus the auxiliary and the verb are continually most ungracefully separated.

'And was with saving care and prudence blest.'

'He sometimes could among a number trace.'

The pronoun and the verb.

'That all your wealth you to deception owe.'

He is sometimes ungrammatical.

'Pain mixt with pity in our bosoms rise.'

'Blaze not with fairy-light the phosphor-fly.'

His quantity is incorrect.

'While others, daring, yet imbecile, fly.'

'The mind sunk slowly to infantine ease.'

With all these helps, however, and that of triplets and alexandrines to boot, of which he is very liberal, he cannot always get his verse.

'That, if they improve not, still enlarge the mind.'

'It shock'd his spirit to be esteem'd unfit.'

His rhymes are not always of the best.

'With tyrant-craft he then was still and calm,
But raised in private terror and alarm.'

His verses are frequently as feeble as the following.

'All things prepar'd, *on the* expected day.'

'And what became *of the* forsaken maid.'

'Blamed *by the* mild, approved *by the* severe.'

'*To the* base toil *of a* dependent mind.'

Mr. C is fond of antithetic lines, yet they are sometimes very carelessly managed.

'Where joy was laughter, and profaneness wit.'

'With heart half broken, and with scraps ill fed.'

All these things individually are nothing, but much in the aggregate. A face may lose as much by being pitted with the small-pox, as by having the nose awry.

We turn with pleasure to the excellencies of Mr. Crabbe. And among the first of these, we place his power in the pathetic. Every body remembers the Dying Seaman, and the Malefactor's Dream. Such passages, indeed, will be looked for in vain in the work before us; but still there is pathos. There is something touching in the tale called the Parting Hour:—the opening lines are striking.

'Minutely trace man's life; year after year,
Through all his days let all his deeds appear,
And then, though some may in that life be strange,
Yet there appears no vast nor sudden change:
The links that bind those various deeds are seen,
And no mysterious void is left between.

'But let these binding links be all destroy'd,
All that through years he suffer'd or enjoy'd;
Let that vast gap be made, and then behold—
This was the youth, and he is thus when old;
Then we at once the work of Time survey,
And in an instant see a life's decay:
Pain mixt with pity in our bosoms rise,
And sorrow takes new sadness from surprise.' Vol. I. p. 27.

The illustration of these lines, however, is that to which we

would principally call the attention of our readers. Two lovers (all Mr. C.'s lovers are very prudent) are not rich enough to marry; the youth goes to seek a fortune in the West Indies.

' But *Judith* left them with a heavy heart,
Took a last view, and went to weep apart !
And now his friends went slowly from the place,
Where she stood still, the dashing oar to trace ;
Till all were silent !—for the Youth she pray'd,
And softly then return'd the weeping Maid.

' They parted, thus by hope and fortune led,
And *Judith's* hours in pensive pleasure fled :
But when return'd the Youth ?—the Youth no more
Return'd exulting to his native shore ;
But forty years were pass'd, and then there came
A worn-out man, with wither'd limbs and lame ;
His mind oppress'd with woes, and bent with age his frame.
Yes ! old and griev'd, and trembling with decay,
Was *Allen*, landing in his native bay,
Willing his breathless form should blend with kindred clay.
In an autumnal eve he left the beach,
In such an eve he chanc'd the port to reach :
He was alone ; he press'd the very place
Of the sad parting, of the last embrace :
There stood his parents, there retir'd the Maid,
So fond, so tender, and so much afraid ;
And on that spot, through many a year, his mind
Turn'd mournful back, half sinking, half resign'd.

' No one was present ; of its crew bereft,
A single boat was in the billows left ;
Sent from some anchor'd vessel in the bay,
At the returning tide to sail away :
O'er the black stern the moon-light softly play'd,
The loosen'd foresail flapping in the shade :
All silent else on shore ; but from the town
A drowsy peal of distant bells came down :
From the tall houses here and there, a light
Serv'd some confus'd remembrance to excite :
" There," he observ'd, and new emotions felt,
" Was my first home—and yonder *Judith* dwelt :—
Dead ! dead are all ! I long—I fear to know,"
He said, and walk'd impatient, and yet slow.' Vol. I. p. 33.

His were a medley of bewild'ring themes,
Sad as realities, and wild as dreams.' p. 43.

It comes out that he had married in the west, and been driven from his wife and children. *Judith* too has married, been unhappy, and is a widow. She gives up her time and attention to the soothing of *Allen's* old age.

'Tis now her office ; her attention see !
While her friend sleeps beneath that shading tree,
Careful, she guards him from the glowing heat,
And pensive muses at her *Allen's* feet.

' And where is he ? Ah ! doubtless in those scenes
Of his best days, amid the vivid greens,
Fresh with unnumber'd rills, where ev'ry gale
Breathes the rich fragrance of the neighb'ring vale ;
Smiles not his wife, and listens as there comes
The night-bird's music from the thick'ning glooms ?
And as he sits with all these treasures nigh,
Blaze not with fairy-light the phosphor-fly,
When like a sparkling gem it wheels illumin'd by ?
This is the joy that now so plainly speaks
In the warm transient flushing of his cheeks ;
For he is list'ning to the fancied noise
Of his own children, eager in their joys :—
All this he feels, a dream's delusive bliss
Gives the expression, and the glow like this.
And now his *Judith* lays her knitting by,
These strong emotions in her friend to spy ;
For she can fully of their nature deem——
But see ! he breaks the long-protracted theme,
And wakes and cries—" My God ! 'twas but a dream ! " '

The death of Lucy, too, in 'The Mother,' though obvious in conception and easy of execution, has something in it that pleases.

Mr. Crabbe, again, though his descriptions are mostly affected with that tedious minuteness we have already spoken of, can certainly describe with the hand of a master. Here is a beautiful description of the closing autumn.

' Cold grew the foggy morn, the day was brief,
Loose on the cherry hung the crimson leaf ;
The dew dwelt ever on the herb ; the woods
Roar'd with strong blasts, with mighty showers the floods ;
All green was vanish'd, save of pine and yew,
That still display'd their melancholy hue ;
Save the green holly with its berries red,
And the green moss that o'er the gravel spread. '

The Patron, Vol. I. p. 101.

The Gypsy group, in 'The Lover's Journey,' has great merit.

' Again the country was enclos'd, a wide
And sandy road has banks on either side ;
Where, lo ! a hollow on the left appear'd,
And there a Gipsy-tribe their tent had rear'd ;
'Twas open spread, to catch the morning sun,
And they had now their early meal begun,
When two brown boys just left their grassy seat,
The early Trav'ler with their pray'rs to greet :

While yet *Orlando* held his pence in hand,
 He saw their sister on her duty stand ;
 Some twelve years old, demure, affected, sly,
 Prepar'd the force of early powers to try ;
 Sudden a look of languor he descries,
 And well-feign'd apprehension in her eyes ;
 Train'd but yet savage, in her speaking face,
 He mark'd the features of her vagrant race :
 When a light laugh and roguish leer express'd
 The vice implanted in her youthful breast :
 Forth from the tent her elder brother came,
 Who seem'd offended, yet forbore to blame
 The young designer, but could only trace
 The looks of pity in the Trav'ler's face :
 Within, the father, who from fences nigh
 Had brought the fuel for the fire's supply,
 Watch'd now the feeble blaze, and stood dejected by—
 On ragged rug, just borrow'd from the bed,
 And by the hand of coarse indulgence fed,
 In dirty patch-work negligently dress'd,
 Reclin'd the wife, an infant at her breast ;
 In her wild face some touch of grace remain'd,
 Of vigour palsied and of beauty stain'd ;
 Her blood shot eyes on her unheeding mate
 Were wrathful turn'd, and seem'd her wants to state,
 Cursing his tardy aid—her Mother there
 With Gipsy-state engross'd the only chair ;
 Sol-mn and dull her look ; with such she stands,
 And reads the milk-maid's fortune in her hands,
 Tracing the lines of life ; assum'd through years,
 Each feature now the steady falsehood wears ;
 With hard and savage eye she views the food,
 And grudging pinches their intruding brood :
 Last in the group, the worn-out Grandsire sits
 Neglected, lost, and living but by fits ;
 Useless, despis'd, his worthless labours done,
 And half protected by the vicious son,
 Who half supports him ; he with heavy glance,
 Views the young ruffians who around him dance ;
 And, by the sadness in his face, appears
 To trace the progress of their future years ;
 Through what strange course of misery, vice, deceit,
 Must wildly wander each unpractis'd cheat ;
 What shame and grief, what punishment and pain,
 Sport of fierce passions, must each child sustain—
 Ere they like him approach their latter end,
 Without a hope, a comfort, or a friend !⁹ Vol. I. pp. 197—199.

In portrait-painting, Mr. C. is often successful.

⁹ *Courter* meantime selected, doubted, weigh'd,
 And then brought home a young complying Maid ;—

A tender creature, full of fears, as charms,
 A beauteous nursling from its mother's arms ;
 A soft, sweet blossom, such as men must love,
 But to preserve must keep it in the stove :
 She had a mild, subdued, expiring look—
 Raise but the voice, and this fair creature shook ;
 Leave her alone, she felt a thousand fears—
 Chide, and she melted into floods of tears ;
 Fondly she pleaded and would gently sigh,
 For very pity, or she knew not why ;
 One whom to govern none could be afraid—
 Hold up the finger, this meek thing obey'd ;
 Her happy Husband had the easiest task—
 Say but his will, no question would she ask ;
 She sought no reasons, no affairs she knew,
 Of business spoke not, and had nought to do.

The Wager, Vol. II. pp. 159, 160.

‘ But in this instant *Sybil's* eye had seen
 The tall fair person and the still staid mien ;
 The glow that temp'rance o'er the cheek had spread,
 Where the soft down half-veil'd the purest red ;
 And the serene deportment that proclaim'd
 A heart unspott'd, and a life unblam'd ,
 But then with these she saw attire too plain,
 The pale brown coat, though worn without a stain ;
 The formal air, and something of the pride
 That indicates the wealth it seems to hide ;
 And looks that were not, she conceived, exempt
 From a proud pity, or a sly contempt.’

The Frank Courtship, Vol. I. pp. 130, 131.

Mr. C. was on a former occasion, eminently successful in depicting madness. We think the following does no discredit to its author.

‘ Friends now appear'd, but in the Man was seen
 The angry Maniac, with vindictive mien ;
 Too late their pity gave to care and skill
 The hurried mind and ever-wandering will ;
 Unnotic'd pass'd all time, and not a ray
 Of reason broke on his benighted way ;
 But now he spurn'd the straw in pure disdain,
 And now laugh'd loudly at the clinking chain.

‘ Then as its wrath subsided, by degrees
 The mind sank slowly to infantine ease ;
 To playful folly, and to causeless joy,
 Speech without aim, and without end, employ ;
 He drew fantastic figures on the wall,
 And gave some wild relation of them all ;
 With brutal shape he join'd the human face,
 And idiot smiles approv'd the motly race.

' Harmless at length th' unhappy man was found,
The spirit settled, but the reason drown'd ;
And all the dreadful tempest died away
To the dull stillness of the misty day.

' And now his freedom he attain'd,—if free
The lost to reason, truth, and hope can be ;
His friends, or wearied with the charge, or sure
The harmless wretch was now beyond a cure,
Gave him to wander where he pleas'd, and find
His own resources for the eager mind :
The playful children of the place he meets,
Playful with them he rambles through the streets ;
In all they need, his stronger arm he lends,
And his lost mind to these approving friends.

' That gentle Maid, whom once the Youth had lov'd,
Is now with mild religious pity mov'd ;
Kindly she chides his boyish flights, while he
Will for a moment fix'd and pensive be ;
And as she trembling speaks, his lively eyes
Explore her looks, he listens to her sighs ;
Charm'd by her voice, th' harmonious sounds invade
His clouded mind, and for a time persuade ;
Like a pleas'd Infant, who has newly caught
From the maternal glance a gleam of thought ;
He stands enrapt, the half-known voice to hear,
And starts, half-conscious, at the falling tear.

' Rarely from town, nor then unwatch'd, he goes,
In darker mood, as if to hide his woes ;
Returning soon, he with impatience seeks
His youthful friends, and shouts, and sings, and speaks ;
Speaks a wild speech with action all as wild—
The children's leader, and himself a child ;
He spins their top, or, at their bidding bends
His back, while o'er it leap his laughing friends ;
Simple and weak, he acts the boy once more,
And heedless children call him *Silly Shore*.'

Edward Shore, Vol. II. pp. 19—21.

These passages certainly possess excellence. On the whole, however, we are very far from thinking that these tales will add to the reputation of the author of the *Village* and the *Borough*. Lovers as we are of poetry, it was with no little difficulty that we toiled through this heavy mass of verse. We seemed jogging on a broken-winged Pegasus through all the flats and bogs of Parnassus. We do hope that, when Mr. Crabbe has it in contemplation to appear again before the public, he will employ a little more judgement in the selection of his subjects, a little more fancy in their decoration, and withal a little more time in preparing ten thousand verses for the press.

One word at parting. Mr. C. says a great deal about religion and grace in these volumes. Not having been able perfectly to comprehend his opinions on these subjects, we shall only venture to assure him that virtue is the certain companion of grace, and feeling in no wise incompatible with reason.

Art. XIII. *Transactions of the Geological Society*, established November 13, 1807. Volume the First. Cadell and Davies. 1811.

NO person who has contemplated, with any degree of attention, the progress of science, and the different complexion it has assumed in the successive periods of its growth, will deny the influence which learned societies have had in furthering the advancement of general knowledge, and divesting truth of the disguises, perversions, and misrepresentations, to which it will ever be liable in the minds of individuals, so long as individuals are liable to prejudice or superstition. The use of these societies in collecting scattered fragments of information, and affording numbers, who would shun the labour of a detached literary performance, an opportunity to communicate to the public their observations and experiments, is undoubtedly great. But to confine their beneficial influence to these advantages would be to estimate them much below their real worth. Our numerous periodical publications are amply sufficient for these purposes, without the assistance of 'Transactions.' The 'acta' of a society have a higher claim upon attention, and a more extensive effect upon the real state of science, both from the circumstance of their being deemed worthy of preservation, as specimens of the labours of a respectable association of individuals, who must naturally wish to appear in a favourable light; and from that scientific moderation, which the very nature of such a society imposes upon its members. We cannot therefore be surprised, that the different branches of learning which have successively engaged a more or less general degree of interest, should have become the centre of attraction to such as were desirous of promoting their cultivation, or improving their influence. They directly tend to banish that narrow-minded jealousy, which conceals its discoveries under anagrams and mysteries, and to excite an emulation to deserve the fairest reward of science, the consciousness of having promulgated truth to the utmost extent in our power.

The various branches of Natural History are obviously more susceptible of advantage from the union of multifarious observation, and a moderated predilection for system, than almost any other divisions of science. And they have enjoyed

these advantages to a very considerable extent, through the medium of the Linnean Society, the transactions of which, for a series of years, have been held in deserved estimation both in Britain and on the continent. The name, as implying the adoption of the opinions of an individual, might perhaps seem liable to objection; but the essential principle of the Linnean system—a nomenclature fixed by diagnostic definitions—is so evidently indispensable in Natural History, that it is far more excusable than the appellation of a similar society from the founder of an hypothesis. The diversity of subjects brought before the Linnean Society is however so great, that though it allows a portion of attention to the progress of those strictly belonging to Natural History, commensurate to their cultivation in this country, it precludes the possibility of noticing the rapid advance of Geology and Mineralogy, with sufficient minuteness, or of duly encouraging the co-operation of the increasing number of observers. A society confining itself to these pursuits became necessary.

‘A few individuals, who were the founders of the society, met in consequence of a desire of communicating to each other the result of their observations, and of examining how far the opinions maintained by the writers on geology were in conformity with the facts presented by nature. They likewise hoped, that a new impulse might, through their exertions, be given to this science; and with this view, shortly after their establishment, they drew up and distributed a series of inquiries, calculated in their opinion to excite a greater degree of attention to this important study, than it had yet received in this country; and to serve as a guide to the geological traveller, by pointing out some of the various objects, which it is his province to examine.’

The encouragement and attention which the Association met with, exceeded all expectation. It was soon joined by names of high respectability in the literary world, attracted, we may reasonably suppose, by the promise of usefulness which it manifested; as the paltry gratification of adding F. G. S. to the string of letters attached to their names, can scarcely be thought to have operated on them as a temptation. The commencement of a collection was made, which has already considerably increased, and affords, by its judicious arrangement, every facility of being consulted. Maps, plans, and sections have been liberally contributed by the various members, and already present a most valuable store of information, particularly relating to the geology of this country. This store will probably increase rapidly from the numbers who can, with a trifling degree of trouble, contribute their quota, and the evident importance of an extensive collection. A library must of course be the work of time, or the

application of funds which are seldom at the disposal of a society ; a commencement, however, is made by a number of books, either the donation of members, or acquired by purchase. The transactions of the various sittings have been regularly noticed, and, in general, a short extract of the papers given in our Philosophical Journals ; and in the short space of three or four years, the society had attained to a regularity and respectability inferior to few. This has been, undoubtedly, owing in a considerable measure, to the unremitting and well directed exertions of the worthy president Mr. G. B. Greenough, whose extensive acquaintance with the phenomena of nature both in Britain and abroad, joined with an unbounded liberality in communicating his knowledge to the lovers of science, most eminently qualify him for the chair. Every friend of geology will wish that he may long continue to fill it, and to maintain that principle of Lord Bacon adopted as the motto of the volume before us :

‘ Quod si cui mortalium cordi et curæ sit, non tantum inventis hæerere, atque iis uti, sed ad ulteriora penetrare ; atque non disputando adversarium, sed opere naturam vincere ; denique non belle et probabiliter opinari, sed certo et ostensive scire ; tales, tanquam veri scientiarum filii, nobis (si videbitur) se adjungant ; ut omissis naturæ atriis, quæ infiniti contriverunt, aditus aliquando ad interiora patefiat.’

In the present volume, all attempts to compare, explain, or confute the systems of geology which have been proposed by different authors, are very properly avoided ; though ‘ every latitude has been allowed to authors, with regard to their theoretical inferences, from the observations which they record.’ The state of the science is as yet such, that, though every one who pursues it will probably form or adopt some theory to assist in arranging his ideas, it will probably be long before any theory advances so far beyond the dignity of hypothesis, as to deserve the exclusive adoption of a society.

Eighteen papers are presented to the public in this first volume of the Transactions of the Geological Society, of which eleven are, strictly speaking, geological, and the remainder mineralogical.

The first gives some Account of the Structure of the Channel Islands, Alderney, Guernsey, Sercq, and Jersey, by Dr. Mac Culloch, in illustration of three maps, and six views illustrating their geology. They seem to be parts of a chain of granitic rocks, extending from Cape La Hogue to Ushant, and running parallel with the similar chain from Dartmoor to the Scilly Islands. A striking difference is however perceptible in the two ridges ; the granite of Cornwall being peculiarly metaliferous, while that of the Channel Islands appears destitute of

metallic substances, with the exception of iron. The greater part of the coasts of all these Islands consists of high rocky cliffs, principally of granite, sienite, and gneiss, though the northern and western parts of Sercq consist of trap, and Alderney of horn stone, porphyry, and a stratified grit, formed of the detritus of the granitic rocks, separated from the porphyry, by alternating beds of black granite. In Port des Moulins, in the Island of Sercq, the author notices the following remarkable occurrence of which a view is also given.

‘ A very large wall of reddish granite, the end of a vein from which the schistose strata have been washed, stands far out on the shore forming a natural arch. Where the arch is formed, a softer cross fissure seems to have existed from which the loose materials have been washed away. This vein intersects the grauwaeké, and is nearly perpendicular, running in an east and west direction. Parallel and near to it, is a similar vein, but not standing out from the cliff, and between these two granite veins is contained a vein of argillaceous stone about fifteen feet thick, the whole forming a singular kind of stratified vein lying in the grauwaeké.’

Little is therefore to be expected from the mineral riches of these islands but materials for masonry and paving, for which many varieties of granite are admirably adapted, as they are what the workmen call free, that is break in the direction in which the wedges are applied.

The third paper is by Mr. H. Holland, On the natural history of the Cheshire rock-salt district. This gentleman has already given an account of many particulars relating to the immense subterraneous magazines of salt, which the county of Chester possesses, in the Survey published by the Board of Agriculture. He here considers their mineralogical situation and characters. The formation in which they occur, is that termed by Mr. Farey, the great red marle, which is also very constantly attended by gypsum. It appears from Hassenfratz’ *Memoir* in the *Annales de Chimie*, that the salt beds of Transylvania and Poland resemble those of Cheshire, not only in the attending strata, but also their position in small plains surrounded by hills, while those of Salzburg are at very great elevations. The masses of real rock-salt at Northwich, have been traced in a direction from N. E. to S. W. for a mile and a half, but the breadth seems no where to exceed one thousand four hundred yards. There are two strata one above the other, the upper from twenty to thirty yards thick, the lower has never been perforated, but a shaft has been sunk in it to the depth of near forty yards; they are separated by a bed of indurated clay of about ten yards. This surface is at least twelve or thirteen yards below the low water mark of the sea at Liverpool,

and they are situated at the termination of a low plain, surrounded on all sides by high ground, except where the river Weaver pursues its course to join the estuary of the Mersey. Mr. Holland is of opinion, that the deposition of beds of this mineral, from the waters of the sea, admits of little doubt, and the close similarity of the products from sea water, and those from rock salt, is certainly a powerful argument for this idea. He seems also convinced, that the deposition of the Cheshire accumulations took place in the situations which they at present occupy. The strongest objections to this opinion, arise from the extent of the stratum of red marle, and the difficulty of ascribing to it so recent a formation in other places. For the absence of petrifications, which our author notices, by no means implies that organic bodies did not exist at the time that these beds were formed, but merely that the medium in which they were suspended or deposited, was incapable of preserving them or their forms; as many of the beds in the coal formations shew no figures of vegetables, though it is very evident that vegetable matter in a carbonic or bituminous state is an ingredient in their composition. It may even be suggested, that the gypsum of this formation is the product of the calcareous parts of animals, combined with the sulphuric acid of the suspending menstruum.

In the fourth paper, we have an Account of the Pitch Lake of the Island of Trinidad, by Dr. Nicholas Nugent. The northern chain of mountains of this island seems to be formed of gneiss, and mica slate, and of limestone, while the southern plain consists of alluvial soil, apparently accumulated by the agency of the Orinoco; and the author ascribes the formation of the pitch lake to masses of vegetable matter brought down by that enormous stream, rather than to the destruction of a forest or savannah on the island. The lake is situated above the Point la Brage, which consists of porcelain jasper. It is about three miles in circumference, of unknown depth, and elevated considerably above the level of the sea, and even above the surrounding land. Dr. Nugent gives the following description of his visit to the place.

‘ We ascended the hill to the plantation where we procured a negro guide, who conducted us through a wood about three quarters of a mile. We now perceived a strong sulphureous and pitchy smell, like that of burning coal, and soon after had a view of the lake, which at first sight appeared to be an expanse of still water, frequently interrupted by clumps of dwarf trees or islets of rushes or shrubs, but on a nearer approach we found it to be in reality an extensive plain of mineral pitch, with frequent crevices and chasms filled with water. The singularity of the scene was altogether so great, that it was sometime before I could recover from my surprise so as to investigate it minutely. The surface of the lake is of the

colour of ashes, and at this season (in the month of October), was not polished or smooth so as to be slippery; the hardness or consistence was such as to bear any weight, and it was not adhesive though it partially received the impression of the foot; it bore us without any tremulous motion whatever, and several head of cattle were browsing on it in perfect security. In the dry season, however, the surface is much more yielding, and must be in a state approaching to fluidity, as is shewn by pieces of recent wood and other substances being enveloped in it. Even large branches of trees which were a foot above the level, had in some way become enveloped in the bituminous matter. The interstices or chasms are very numerous, ramifying and joining in every direction, and in the wet season being filled with water, present the only obstacle to walking over the surface; these cavities are generally deep in proportion to their width; some being only a few inches in depth, others several feet, and many almost unfathomable: the water in them is good and uncontaminated by the pitch; the people of the neighbourhood derive their supply from this source, and refresh themselves by bathing in it; fish are caught in it, and particularly a very good species of mullet. How these crevices originate it may not be easy to explain. The lake contains many islets covered with long grass and shrubs, which are the haunts of birds of the most exquisite plumage, as the pools are of the snipe and plover. Alligators are also said to abound here.' pp. 64, 65.

It appears at times to be of a very yielding nature, and is said to have swallowed up, in the course of a night, the cauldrons which the Spaniards had erected upon it with a view to convert the bitumen to economical purposes. The negro houses of the vicinity are also frequently twisted by its subsiding. As the substance is in every respect well adapted to supply the place of pitch, the importance of so vast a reservoir, when justly appreciated, must be very great.

The Souffriere, of the Island of Montserrat, is briefly described by the same author, in the seventh paper. It is remarkable that almost every island in the Western Archipelago, has a spot thus denominated from its volcanic phenomena. Dr. Nugent mentions Nevis, St. Kitts, Guadaloupe, Dominica, Martinico, St. Lucia, and St. Vincent. The last has unfortunately of late been an object not merely of curiosity, but of terror. The souffrieres of Guadaloupe and St. Lucia, are also decided volcanos. Our author thinks these circumstances sufficient to refute the idea of most who have touched upon the formation of the West Indian Islands, 'that they originally formed parts of the American continent, and that the encroachments of the sea have left only the higher parts of the land as insular points above its present level.' Some, he admits, from the primitive rocks which they contain, may be ascribed to this origin: but it does not, he thinks, apply to such as are formed of organic substances, or by a volcanic agency. We must, however, observe, that alluvial tracts are

generally formed around or upon a portion of older strata, as Dr. Nugent has himself shewn in the instance of Trinidad; and that volcanos as frequently perforate, or rest upon primitive rocks, as arise from the bottom of the sea. Alluvial or volcanic strata may at present compose the whole of the visible surface of many of these islands; but this by no means demonstrates, that their original basis is not part of the ancient continent. Indeed it requires the admission of a very considerable latitude in the meaning of the term volcanic, to make it include the souffrieres of most of the islands: and though every extensive evolution of heat will be called a volcano, by such as classify the appearances of nature according to their effects, it is evident that the geologist cannot apply the term, vague as it is, to a mass of pyrites, or a stratum of coal in a state of ignition. The justice of these observations will sufficiently appear from the author's description of the spot.

' We continued our ride, till we came to the side of a very deep ravine, which extends in a winding direction the whole way from one of the higher mountains to the sea. A rugged horse path was traced along the brink of the ravine, which we followed amidst the most beautiful and romantic scenery. At the head of this ravine, is a small amphitheatre formed by lofty surrounding mountains, and here is situated what is termed "the Sulphur." Though the scene was grand and well worthy of observation, yet, I confess, I could not help feeling a good deal disappointed, as there was nothing like a crater to be seen, or any thing else that could lead me to suppose the place had any connection with a volcano. On the north, east, and west sides, were lofty mountains, wooded to the tops, composed apparently of the same kind of porphyry we had noticed all along the way: On the south, the same kind of rock of no great height, quite bare of vegetation, and in a very peculiar state of decomposition: And on the south-eastern side, our path and the outlet into the ravine. The whole area thus included, might be three or four hundred yards in length and half that distance in breadth. The surface of the ground not occupied by the ravine, was broken and strewn with fragments and masses of the porphyritic rock, for the most part so exceedingly decomposed, as to be friable and to crumble on the smallest pressure. For some time, I thought this substance, which is perfectly white and in some instances exhibits an arrangement like crystals, was a peculiar mineral, but afterwards became convinced, that it was merely the porphyritic rock singularly altered, by a strong sulphureous or sulphuric acid vapour.... Amidst the loose stones and fragments of decomposed rock are many fissures and crevices, whence very strong sulphureous exhalations arise, which are diffused to a considerable distance; these exhalations are so powerful as to impede respiration, and near any of the fissures are quite intolerable and suffocating. The buttons of my coat, and some silver and keys in my pocket were instantaneously discoloured. An intense degree of heat is evolved, which added to the apprehension of the ground crumbling and giving way, renders it difficult and painful to walk near any of these fis-

tures. The water of a rivulet which flows down the sides of the mountain and passes over this place is made to boil with violence, and becomes loaded with sulphureous impregnations. Other branches of the same rivulet which do not pass immediately near these fissures, remain cool and limpid, and thus you may with one hand touch one rill which is at the boiling point, and with the other hand touch another rill which is of the usual temperature of water of that climate....On the margins of these fissures, and indeed almost over the whole place, are to be seen most beautiful crystallizations of sulphur.* pp. 186—188.

The sixth paper, by Dr. Berger of Geneva, on the physical structure of Devonshire and Cornwall, is the longest in the volume, and unquestionably one of the most attractive. We regret that we are obliged to confine our account of it within limits so inadequate to convey even the more important of his observations on this interesting portion of our island. After some remarks on the chalk strata, and the formation of the flints which they contain, a formation which extends a hundred and fifty miles from east to west along the southern coast of Britain, Dr. Berger examines the transition country around Exeter, consisting of sand, gravel, sandstone, and amygdaloid in various degrees of cohesion. The strata at Heavitree, near Exeter, 'dip S. E. at an angle of about 15°.' To this, in the south, succeed limestone strata which do not appear to be perfectly discriminated, though at Flying Bridge our author found, what is termed by the Wernerians 'the transition limestone' in its true character. A few miles east of Oakhampton, the grauwacke formation commences, which attends both sides of the whole of the low mountain chain of Devon and Cornwall, the central part consisting of granite, and the south-western terminating in a serpentine formation. Brown Willy, near Bodmin, is the most elevated point, being 1368 feet above the level of the sea. Dr. Berger observes, that 'this range presents a regularity in its composition, rarely found in great chains.' The Alps have calcareous mountains on the north, while to the south the schistose strata extend to the plains; and similar differences between the opposite sides occur in the Pyrenean and Siberian chasms of mountains. The grauwacke is either compact or slaty; the latter variety is called *killas* by the miners, and is very frequently metalliferous. Our author mentions 'that he has never found in it any impression of organic bodies, nor is he aware that it has ever been found to contain them;' but we think he is mistaken, as it certainly does contain vegetable impressions in the Karz, as noticed by Blumenbach; (*Handb. der natur geschichte*) and we are much deceived if we have not found casts of fusiform madrepores, and of a striated bivalve, in our British

* The reader may compare this description with that extracted from Mr. Hooker's publication on Iceland, in the Ecl. Rev. for June 1812.

strata. The serpentine commences at Port-hallo accompanied by metalloidal diallage, and forms the Lizard point. From Mullyan to the N. W. the grauwacke continues, and forms the highest cliffs of this part of the coast. Dr. Berger mentions a curious fact at the mouth of the river Loe:

‘The river forms a kind of reservoir at a little distance from the sea, which I found to be one hundred and sixty paces at low water, from which the water runs into the sea by a subterranean passage. The water in the pool is fresh, though the bar of sand between it and the sea is not more than twenty feet high. This shews that the tides do not rise very high, and the inhabitants assured me that at no time of the year did they find the water at Loe Pool become salt. I tasted it repeatedly, and found it quite fresh.’ pp. 140, 141.

An idea is entertained, and discussed much at large by Dr. Maton, that the sea has encroached very considerably upon the land in the neighbourhood of Mount’s Bay, and even the number of churches swallowed up has been stated; but Dr. Berger is of opinion, that if such a catastrophe ever took place, ‘it must have been previous to the deposition of the grauwacke formation, consequently at a period extremely remote from that of any historical record whatever.’ At the extreme point of Cornwall, the descending granite at last excludes the grauwacke, which is only seen at low water on the shore at Mouse-hole. Here Dr. Berger notices the veins of granite which intersect the grauwacke, a phenomenon to which so much importance is attached by the Huttonians, and which has also been observed in many other places. We cannot here enter into the dispute between the favourers of the two systems, but think Dr. Berger perfectly correct in stating that ‘they by no means prove, that both the granite and the veins are of later formation than the strata of grauwacke.’ The Logan rocks, or rocking stones, our author ascribes to the mode in which granite disintegrates, but he does not admit that granite is ever stratified. Returning along the northern side of the chain, the blocks of schorl rock, which probably form a subordinate bed in the granite, attract attention. The strata of grauwacke which, on the southern side of the chain slope to the south, were here found, as might be suspected, to incline towards N. W. that is, in both instances, from the granite. Dr. Berger remarks that the productive veins range in a direction from E. S. E. to W. N. W., those of copper being generally longer than those containing tin; the latter are found exclusively in the granite, but the former though chiefly in the grauwacke, are not confined to that stratum. The cross courses, or unproductive veins, intersect the metalliferous veins nearly at right angles, and are evidently of later formation. The regular mines worked

in Cornwall in 1800, amounted to 99; of which 45 were of copper, 28 of tin, 18 of copper and tin, 2 of lead; the rest produced silver, cobalt, and antimony; and at present some mines of manganese are opened. To this paper and to another, by the same author, on the geology of some parts of Hampshire and Dorsetshire, tables of the heights of places above the level of the sea, by barometrical admeasurements, are annexed.

The eighth paper, on the Wrekin and the great Coal-field of Shropshire, by Arthur Aikin, Esq. displays great ability, and is of considerable importance, by adding to our knowledge of the extent and situation of those deposits of fuel, on which the commercial advantages of this kingdom so much depend. The great Shropshire coal-formation lies adjacent to the old and red sandstone, which occupies so large a portion of the north western part of England, and to which the rock-salt district is subordinate. At the Madely Colliery, a pit has been sunk through all the beds to the depth of 729 feet: they are there no less than 86 in number, but vary, as in most other coal fields: for it is certain, notwithstanding the frequent representations to the contrary, that beds of coal and the intervening strata, are liable to very considerable alterations in thickness, though their increase or decrease is generally so gradual, as not to be perceptible in the works of each separate mine. Mr. Aikin is mistaken in referring the peculiar configuration of the *curl-stone* to an animal origin; it occurs in the common argillaceous ironstone after torrefaction, and is well described by Mr. Martin in his *Petrificata Derbiensia*. (Plate 27. fig. 4.) The coal formation rests upon a limestone, which appears to be identified with that of Dudley by the occurrence of the *entomolithus paradoxus*. 'The great mass of the Wrekin, the Lawley, Caer Caradoc, &c. consist of an unstratified trap-formation,' comprising felspar, and green-stone rocks, the latter of which affect the magnetic needle.

'These rocks are incumbent on highly elevated strata of transition slate: on the eastern side of this mass it appears, That there is a great deposit of stratified rocks, consisting of quarry grit; of a micaceous sandstone, nearly allied to greenstone; of a sandy slate-clay; of limestone, slaty marl, and sandstone slate, in alternating beds; and of the independent coal-formation: all rising up parallel, or nearly so, with the trap at a horizontal angle, the magnitude of which decreases, in proportion to the distance of each bed from the trap... That on the western side the mass of deposits is very small, consisting of a sandstone composed of angular fragments, on which rests a thin, broken coal formation: That the old red sandstone bounds the whole of this series of rocks on the east, north, and north-west, but though in contact, appears to be perfectly unconnected with them.' p. 212.

The amygdaloid containing in its vesicles concretions of

glassy actynolite, is noticed as a singular and little known mineralogical production of this trap formation.

Dr. William Fitton's 'Notice respecting the geological structure of the vicinity of Dublin; with an account of some rare minerals found in Ireland,' in the 11th paper, is interesting, but, for want of attention to the geognostic relations of the various rocks, unsatisfactory. Limestone, granite, the Quarry rock of the Sugar loaf, Bray head and Shank hill, and a trap formation near Ballinascorney, are the most remarkable features. The minerals which are enumerated as the production of Ireland are—vesuvian, grenatite, beryl, andalusite, a crystallized mineral resembling indurated talc, hollow spar, pitchstone, granular sulphate of barytes, and wavellite.

On the Mineralogy of the Malvern Hills, by Leonard Horner, Esq. This paper (the 12th.) contains a minute description of the various rocks which form this ridge, and their relative situation. The higher part consists of unstratified masses of granitic rock, exhibiting various combinations of felspar, quartz, mica, hornblende and epidote; the western declivity presents strata of limestone, and of an argillaceous stone containing nodules of limestone, but considerably resembling grauwacke. These strata are all very much elevated and sometimes vertical; they form a continued succession of hills, and their respective bearings differ, in different places, though they generally range N. and S. parallel to the granitic chain. On the eastern side, the granitic rocks descend to an extensive plain of red sand stone, the strata of which are horizontal. These phenomena the author endeavours to explain, according to the Huttonian hypothesis, by supposing the moveable mass of granite to have acted in a direction from W. to E; and in bursting through the superincumbent strata to have elevated, and partly overturned, the strata to the West. Its strength being in this manner exhausted, the country to the East remained in the same state as before. The application has evidently a degree of plausibility in this instance, though we do not doubt that the facts admit of an explanation on opposite principles. We however agree with Mr. Horner in his concluding remark.

'If the geologist strictly guards himself against the influence of theory in his observations of nature, and faithfully records what he has seen, there is no danger of his checking the progress of science, however much he may indulge in the speculative view of his subject.' p. 321.

The 13th paper is 'a short notice accompanying a Section of Heligoland drawn up from the communication of Lieutenants Dickinson and Mac Culloch, of the Royal Engineers.'

by Dr. J. Mac Culloch. The structure of the island seems peculiarly simple, consisting of alternating beds of indurated clay and grey limestone, inclined to the N. E. at an angle of 30° with the horizon.

In the fourteenth paper, Mr. Parkinson communicates some observations on the Strata in the neighbourhood of London, and on the fossil remains contained in them. The author agrees with Mr. Farey, Mr. Smith, &c. in supposing the strata surrounding the metropolis to be the most recent in this kingdom. He observes that

‘Real alluvial fossil, washed out of lifted or original superior strata by strong currents, and which in other parts are very abundant, are rarely seen in the countries adjacent to the metropolis. This remark is necessary, since those widely extended beds of sand and gravel, with sandy clay sometimes intermixed and sometimes interposed, and which have been generally considered as alluvial beds, are here assumed to be the last or newest strata of this island, *slowly deposited* by a pre-existent ocean.’ p. 327.

The idea, that the pebbles of the vicinity of London ‘have not been rounded by rolling, but that they owe their figures to the circumstances under which they were originally formed,’ and ‘that they have each been produced by a distinct chemical formation, which, it may be safely concluded, from the remains of marine animals so frequently found in them, took place at the bottom of the sea while these animals were yet living;’—Mr. Parkinson endeavours to prove by the crystalline appearance of the attendant beds of sand, and by the perfect state of the marks of petrifications on their surfaces; but he appears to us wholly unsuccessful. Where these pebbles are mixed with the ramose flints and other fossils found in chalk, it is evidently most natural to suppose, that the mixture has been formed by the agency of water from the debris of one or two strata; but admitting that these uniform oval pebbles form exclusively a stratum, as at Woolwich, Blackheath, Plumstead, &c. where scarcely a ramose flint is to be found: *either* they were brought thither by the agency of water from some other place, *or* they were (as our author seems to hint) formed on the spot, a deposition from the water. If the former was the case, it would be much more difficult to shew how the removal could take place without a degree of friction, tending to produce the form which they now have, whatever their original figure may have been, than to admit that this friction was sufficient to produce that form altogether. If, on the contrary, they were formed where they at present exist, the impression of shells, &c. which they exhibit, ought to correspond with the shells now mixed among them; and as these impressions are mostly external,

we might reasonably expect to find the shell occasioning it, adjacent or adherent: but the impressions indicate *anomia*, or rather *tenebratulæ*, *echini* and *alcyonia*; genera not found among the shells interspersed between the pebbles, which present *ostreæ*, *cerithiæ*, *turritellæ*, *cyclades*, &c. It therefore appears very evident to us, that the animals to which the petrifications in the pebbles owe their origin, and those to which the *exuviæ* interspersed among them belong, could not have existed at the same time: nor do we see any sufficient difference between the fossils of the pebbles and those of the chalk stratum, to justify the supposition of a different formation from that which deposited the chalk, though such a difference may possibly be found. The angular sand does not prove that it is a crystalline deposition; since varied modifications of the size and motion of the bodies which produce sand by friction and contusion, break the fragments with an irregular conchoidal fracture, or split them according to the directions of their crystalline lamina, or merely reduce them to minute pebbles by rubbing off the corners. The uninjured state of the impressions on the surface, appears, from the instances which we have seen, to be owing to the protection afforded by the projecting edges. When to these circumstances we add, that the internal structure of these pebbles affords no symptom of concretion or crystalline aggregation, we must, at least for the present, withhold our assent from Mr. Parkinson's hypothesis, and suppose that the beds of sand, gravel, and clay, deposited upon the chalk stratum, are the detritus of higher strata in which the fossils of the pebbles had previously been enveloped, by an ocean inhabited by those genera whose preserved remains are mixed with them. This supposition gains additional probability from the circumstance that, in France, strata of sand and sand stone occur, differing materially from the sand, gravel and clay strata resting upon the chalk formation in our own country. We must, however, do Mr. Parkinson the justice to say, that the value of his excellent paper is by no means diminished by the introduction of this hypothesis. He has candidly exhibited the appearances of nature, and the application which he has made of his extensive knowledge of fossil reliquia to the elucidation of the various beds which pass under his review, makes us wish to see many other strata described with equal accuracy. There will then be some prospect of judging of the various formations, when they are identified by their respective inhabitants.

The 'Sketch of the Geology of Madeira,' by the Hon. H. G. Bennet, throws some light upon the formation of this island, which appears to be strictly volcanic, consisting of various beds of lava.

'The most interesting geological facts are; 1st, the intersection of the lava by dykes at right angles with the strata. 2dly, The rapid dips the strata make, particularly the overlaying of that of the *Brazen Head*, to the eastward of Funchal, where the blue, grey and red lavas are rolled up in one mass, and lie in a position as if they had slipped together from an upper stratum. 3dly, The columnar form of the lava itself, reposing on, and being covered by, beds of scorix, ashes and pumice, which affords a strong argument for the volcanic origin of the columns themselves: and 4thly, The veins of carbonate of lime and zeolite, which are not found here in solitary pieces as in the vicinity of *Ætna* and *Vesuvius*, but are *amid* the lavas and *in* the strata of pumice and tufa, and are diffused on the lava itself, and occasionally crystallized in its cavities.' p. 398.

Our limits permit us only to add a very brief notice of the contents of the remaining papers. The second by Mr. Phillips contains a Description of the veins of the Red Oxyd of Copper, and the manner in which that curious mineral was found. A mineralogical description of the substance is given, and six modifications of its primitive crystal, with their varieties, enumerated and figured. The fifth and fifteenth are by Count de Bournon on the *laumonite* and *bardiglione*, or anhydrous sulphate of lime. The former mineral, also called efflorescent zeolite, has not been chemically analysed, but its crystallographical characters are very distinct, and are investigated by the Count with his usual ability. It is also distinguished by its speedy decomposition when exposed to the air, and is found generally attendant upon zeolite. Fourteen modifications of its crystal are represented. Bardiglione, or anhydrous sulphate of lime, differs from gypsum in being destitute of water, harder, and of a different crystallization. Like gypsum it appears to affect the rock-salt strata. In distinguishing it from plaster, the Count sketches a theory of the nature of that substance, which to us appears visionary. In order to explain the crystallizations of various substances, it may be convenient to refer them to an 'integrant molecule' of certain angles and dimensions; but there is obviously great risk of error, in attempting to deduce the physical properties of a substance from a principle which was merely geometrically inferred. Nor do we think, that the ideas of *imperfect integrant molecules*, and *hollow integrant molecules* are strictly philosophical.

The ninth paper contains an elaborate Analysis of an Aluminous Chalybeate Spring in the Isle of Wight by Dr. A. Marcet. This mineral water is distinguished by its extraordinary strength. It contains 107,4 grains of ingredients (principally sulphat of iron, sulphat of alumine, and sulphat of soda) in the pint; and the method pursued by Dr. Marcet to obtain them, may be esteemed a perfect specimen

of analytical chemistry. As such the description well deserves attention; otherwise we must confess we do not think the examination of a mineral spring of so much geological importance, as to justify so detailed an account in a volume like this.

In the eleventh paper Mr. Smithson Tennant mentions the occurrence of native concrete *boracic acid* as a volcanic production of the Lipari Islands, and recommends the examination of other volcanic districts with a view to this object. And in the eighteenth, Mr. Pepys relates the melancholy catastrophe of a company of *mice*, who, prying more curiously than cautiously into a solution of sulphate of iron, lost their lives in it, but were rewarded for their scientific death, by a deoxygenisation of the metallic salt, which produced grains of pyrites, sulphur and black oxyd of iron.

We have only to add that the volume is well and correctly printed, and that the plates, which are done up separately, are very neatly engraved.

Art. XIV. *Traité Élémentaire des Machines*: Par M. Hachette. Instituteur de l'Ecole Impériale Polytechnique. (*An Elementary Treatise on Machines, &c.*) 4to. pp. xx. 304. with 28 folio plates. Price 2l. Paris, J. Klostermann fils. London, Dulau and Co. 1811.

ALTHOUGH treatises on the nature, construction, and power of machines, are very interesting, and, when ably executed, extremely useful; yet we meet with them less frequently, than with works on most other subjects connected with the arts and sciences. The Germans have, in the course of three centuries, the extensive collections of Besson, Boiteler, and Leupold; the Italians have Ramelli, and two or three of a more modern date; the French have the collection of machines approved by their Academy of Sciences, and those by Belidor, Berthollet, Perrouet, and Prony; and the English possess the collections given by Emerson and Gregory in their respective treatises of mechanics, Bailey's account of the machines approved by the Society of Arts, the machines described in the transactions of that useful Society, descriptions dispersed through the several volumes of the Repertory of Arts and Manufactures, and others given in some of our general Dictionaries of Arts and Sciences, especially in the *Pantalogia*, and in *Rees's New Cyclopædia*. Each of the works here specified may be consulted with advantage, by those who are tracing either the theory or the construction of machinery. But there still remains much to be done; and we therefore always turn with considerable avidity to any new work which embraces, either entirely or in part, the same objects.

A complete treatise on machines would comprehend, in some measure, the description of all arts and trades : for there is not any mechanical art which has not its tools ; and the majority of machines are no other than instruments or tools so perfected, that by their means men entirely uninstructed, may accomplish what could otherwise be effected only by the most skilful and able workmen. In this sense, however, a complete treatise on machines is not to be expected : and hence every writer who devotes his attention to the subject must adopt some principle of selection. M. Hachette, in the work before us, confines his attention to a particular class of machines, namely, those which are intended to transmit motion, and more especially those which receive the action of the respective movers *directly*. The sole movers applicable to machines, are animals, water, wind, and combustibles : the nature of these movers determines the form of the machines which may directly receive their action. Thus combustibles can only become movers in three ways. 1st. By passing from the solid to the gaseous state. 2dly. By converting water or some other liquid into gas. 3dly. By elevating the temperature of a permanent gas : this may obviously give rise to three species of machines moved by combustibles. With regard to the wind, if we exclude sailing vessels, there will only be one class of machines receiving its action directly, which is the wind-mill, having its arbor of rotation horizontal or vertical, according to the form of the vanes or sails attached to that arbor. The machines which receive directly the action of water are more numerous.

To describe and explain the principal machines which directly receive the action of one of these movers, is M. Hachette's object in the more considerable part of his first chapter. He has, moreover, paid attention in this chapter to some hydraulic machines of the second class, viz. those which serve to *raise* water, but which are not necessarily put in motion by that liquid, such as pumps, Archimedes's screw, &c. The first chapter, in fact, relates to the following distinct topics, and occupies one hundred and sixty pages :—Elementary machines, the force of animals, water considered as a moving force :—Hydraulic machines of the first class, viz. water wheels, hydraulic pendulums, chain pumps, syphons, Venturi's syphon, Hero's fountain, hydraulic ram, hydraulic ram upon the principle of the sucking pump, machines moved by columns of water, machines moved by the ascent and descent of a hollow floating prism :—Hydraulic machines of the second class ; viz. machine of Verra, hydraulic tube, centrifugal machine, Archimedes's screw, pumps of various kinds, air pump, machine at Marly, Bramah's hydraulic press, and

windmills. At the end of this chapter is a treatise on steam engines, and Berthollet and Carnot's description of the new machine called the *pyrcolophorus*. There is likewise an appendix to this chapter, in part by M. Monge, relating to vertical and inclined chain-pumps, pumps of continued aspiration, suckers and pistons, bellows, ventilators, and *hat-making*. How it happens that this latter article, any more than mouse-trap-making, or fiddle-making, should find its way into such a treatise, we cannot conjecture.

The second chapter relates to the elementary machines known among the French by the name of *engrenages*, and among our workmen by the terms *tooth and pinion work*, and *bevel gear*. The theory of this branch of machinery constitutes one of the most important applications of "Descriptive Geometry:" but it has not, previously to the treatise of M. Hachette, been completely developed in any book; and the methods followed by workmen, are in general very imperfect. The present author, after explaining the geometrical principles which serve for the basis of the theory, applies it to the determination of the forms of teeth, pinions, wipers, endless screws, wheels and lanterns, cylindrical, conical, &c.

The third chapter, occupying about sixty pages, comprehends the description of the principal machines employed in constructions, such as pulleys, rollers, capstans, cranes, pile-engines, machines to cleanse roads and harbours, machines for sawing piles, and machines for spinning cotton. The author explains by a number of plates carefully and correctly executed, principally by M. Girard (designer to the Polytechnick School) the construction of each machine: he then explains the method of estimating the effects of the machine, and in many cases points out the advantages and defects.

Every one knows that the word *force* is susceptible of a variety of acceptations, all indicated by some qualifying expression attached to the word; as *force of inertia*, *dead force*, *living force*, *motive force*, *accelerative force*, &c. He, therefore, who endeavours to measure the force of machines in motion, must first determine what kind of force he will assume for his measure. M. Hachette assumes that which is denominated *living force* (*vis viva*), which he carefully distinguishes from simple force. Let M and m be two masses moving with the uniform velocities V and v , the products MV , mv , measure the simple forces: denoting by H and h the heights from which these masses must fall to acquire the velocities V and v , the products MH , mh , would measure the living forces: but, according to the established theory of the fall of heavy bodies, if s be the space described by a heavy body falling in the first

second from quiescence, we should have $4 s H = V^2$, and $4 s h = v^2$; therefore, the products MH and mh which measure the living forces, are equal to the quantities $\frac{MV^2}{4s}$, and $\frac{mv^2}{4s}$; so that these forces are in the ratio of MV^2 to mv^2 , while the simple forces are as MV to mv ; that is, the former are as the *squares* of the velocities, while the latter are as the velocities simply: all which is sufficiently obvious to those who have but slightly attended to the theory of mechanics. *Living force*, says M. Hachette, after Montgolfer, is that which is paid: thus, a man receives a certain sum to elevate a determinate quantity of water to a given height; and if he raises it to a double height, he will receive a double sum. Movers applied to machines ought in this way to be contemplated as *living* forces, and estimated in the same manner with them.

Conformably with these notions, our author proceeds when estimating the forces of machines. His introductory development of principles, furnishes a fair specimen of the perspicuity with which he treats his subjects; though we cannot afford space for more than one section of it.

* Machines are moved by animals, by water, by air, or finally by the action of caloric; each of these bodies is capable of producing motion, and, for that reason, they are called *movers*. To compare movers one with another, we measure the dynamic effect which they produce in a determinate time: of all dynamic effects, the most simple is the elevation of a weight to a certain height taken for unit; for example, of a kilogramme to a metre in height; this effect being expressed by the number 1, when we say that a force is equal to 2, or 3, or 4, &c. we mean that in given time assumed for unit, that force is capable of elevating 2, 3, or 4 kilogrammes to the height of a metre. When the forces are very great, it is commodious, in order to estimate them, to employ units that are more considerable, calling them, *minor unit* the force capable of elevating a kilogramme to the height of a metre, we assume for the *major unit* the force capable of elevating a thousand kilogrammes, or a cubic metre of water, to the height of a metre. Admitting, thus, two kinds of units, it becomes necessary in each particular case to denote that which is employed.

* Whatever be the mover, it is equivalent in a given time T to a certain number n of forces taken for units, acting during the same time T ; but, if the force taken for unit is capable of raising a weight W to the height H , $W H$ will be the expression of that force during the unit of time, therefore $n W H T$ will be the measure of the force which the mover may develop in the time T , the quantities n, W, H, T , employed in expressing this value being denominated *factors* of the force: a force which acts according to a certain direction may be destined to communicate motion to a body in another direction; the instruments employed to change either the directions or the *factors* of forces, are named *machines*. From this definition of machines it may be seen that they can never

augment the value of forces which are employed to move them; nor can the direction of a force be changed otherwise than by decomposing it into two, the one in the new direction given, and the other in the direction of a fixed point which destroys it; nor, again, can the change of factors obtain, but through the intervention of other bodies, the friction of which necessarily destroys a portion of the primitive force; whence it follows, that the force transmitted by a machine, cannot in any case be equivalent to the force employed to move it; and experience shews that, in the best *hydraulic* machines, for example, the force transmitted is at most the *half* of the moving force.

‘ To know the true object of machines, it must be remarked that the factors of the expression $n W H T$, have limits which depend on the nature of the mover, capable of producing the force of which the quantity $n W H T$ is the measure: if the mover be, for example, a given weight of gunpowder, the time T , of its action, is necessarily very short; if it were the action of a man, or of an animal, as of a horse, which we would retain the longest time possible, the duration of a continued labour will be about 12 hours, and it will be interrupted by a rest of about 12 hours; we cannot, therefore, obtain directly from this mover a dynamic effect $n W H T$ in which T exceeds 12 hours: the same man who is capable of a dynamic effect $n W H T$ in his day's labour, cannot in a very short time t develop a force measured by a quantity $n' w h t$ which we suppose equal to $n W H T$; for this would be to suppose that he could exert in an instant t , an effort equivalent to the labour of an entire day, which is impossible.

‘ The real and useful object of machines is to render any mover whatever capable of a given dynamic effect; a man may, by means of a machine, raise alone a weight which could not otherwise have been raised, but by the combined action of several other men; he might propel a cannon ball with a velocity equal to that which it would receive from gunpowder; and reciprocally one might obtain, by means of gunpowder, dynamic effects equal to those which result from human force.

‘ Thus, supposing that the dynamic effect to be produced in a given time is expressed by E , and that the force capable of producing that effect is transmitted by a machine which consumes upon itself a force measured by an effect equal to E , it is necessary that the mover should develop $2 E$ of force; but, whatever be the mover, it will produce in the time T the dynamic effect $n W H T$; therefore in another time T' it will be capable of developing the force measured by $2 E$, and, by means of the machine, this latter force would produce the effect E in the determinate time proposed.

‘ Machines contemplated under this point of view, are means of accumulating or preserving the forces which one or more movers have furnished during a certain time, and of employing them in another time, whether larger or shorter, to produce a determinate effect: the forces thus yielded by the movers have for measure this latter effect augmented by the forces lost on frictions and pressures on the machine itself.

‘ The usual movers do not always act with the same uniformity: the action of water and of caloric is exerted with more regularity than those of animals and of wind: machines have here again, *this* advantage of combining together movers of different natures, and of causing to

disappear the irregular movements which originated in one or in several of them; whatever be the irregularity of a mover employed to give motion to a machine, the parts of such machine may be so disposed that the force transmitted shall be independent of the irregularities of the mover. This property of machines is of the highest utility in the mechanical arts.'

With much the same simplicity and perspicuity our author discusses most of the subjects which come before him: so that his treatise may be advantageously read by those who have but a slight acquaintance with mathematics. He never enters into abstruse investigations; nor does he ever, (except in the case of the hat making and felting, to which we have already alluded) diverge into extraneous discussions. Among the machines which he has described, we were most pleased with the ingenuity evinced in Venturi's syphon, the machine of Verra, Caigniard's application of Archimedes's screw, the machine for cleansing harbours, and that for cutting piles. Those with which we were most dissatisfied, were the steam engines, cranes, and pile-drivers; which are all excessively inferior to the machines we have for the same purposes on this side of the water.

The plates are extremely well executed. We were particularly struck with the *first*, which contains *ninety-one* specimens of methods for changing the nature or the direction of motions: these are divided into ten series, each of which relates to a particular transformation of motion, either in its nature or direction: Thus, each method in series.

- | | | | | |
|----|------------|-------------------------|-------|--------------------------|
| 1 | transforms | continued rectilinear | into | continued rectilinear. |
| 2 | ..... | continued rectilinear | ... | alternating rectilinear. |
| 3 | ..... | continued rectilinear | ... | continued circular. |
| 4 | ..... | continued rectilinear | ... | alternating circular. |
| 5 | ..... | continued circular | ..... | alternating rectilinear. |
| 6 | ..... | continued circular | ..... | continued circular. |
| 7 | ..... | continued circular | ..... | alternating circular. |
| 8 | ..... | alternating rectilinear | ... | alternating rectilinear. |
| 9 | ..... | alternating rectilinear | ... | alternating circular. |
| 10 | ..... | alternating circular | ..... | alternating circular. |

We mention this ingenious, though obvious, distribution, on account of its great utility; and think we cannot do better, in regard to the present subject, than recommend all *young* persons who are engaged in the construction of machines, either to copy this plate, or to exercise their invention in contriving at least as many specimens, and distributing an equal number into each of the ten classes just enumerated.

Art. XV. *Sixth Report of the Directors of the African Institution*, read at the Annual General Meeting, on the 25th of March 1812. To which are added an Appendix, and a list of Subscribers. 8vo. pp. 183. Price 2s. Hatchard, 1812.

DURING the progress of this Journal, we have been anxious to omit no opportunity of offering to our readers such information as we have been able to communicate to them, on the great question of the Abolition of the Slave Trade. The former reports of the African Institution which constitute a history of the later efforts which have been made towards the amelioration of the condition of the African race, have been carefully abridged in many of our former numbers; and we believe that we shall not render an unacceptable service to our readers, in introducing to their notice the interesting paper which now lies before us.

To Mr. Macaulay, the late Secretary of the Institution, a gentleman surpassed, we believe, by no one in actual unostentatious benevolence, and equalled but by few in the talent and decision with which he carries into effect his schemes of public service, the world we understand is indebted for all but the first of the six reports, which have been published in the name and with the sanction of the Institution. No compositions, perhaps, were ever printed, which are more completely invulnerable by the ordinary weapons of criticism. Though obviously the productions of a writer well exercised in his art, there is not to be found in the whole series (we speak now only of those numbers which we have ventured to attribute to Mr. Macaulay) a single passage which affects the merit of fine writing. All is plain, cautious, sensible, and to the purpose. There is obviously much discretion in the uniform use of this sober style. It suits well the seriousness and magnitude of the occasion; it is the natural expression of a man intent on doing great good, and comparatively negligent of the language in which he communicates to others his hopes and intentions; and it has an obvious and most important tendency to abate the suspicions with which the selfish part of mankind usually regard the disinterested zeal of the benevolent, and to quiet the alarms which the timid and circumspect always entertain as to the prudence of those who meditate reformations in the condition of mankind.

But the style and manner of these publications forms, we think, their slightest recommendation. They are equally remarkable, as containing a great variety of valuable information, and for the wise, practical views they unfold of the best means of promoting the general amelioration of the moral and political state of society. Without any attempt at philosophical disquisition, they exhibit perhaps the best

example which we have hitherto seen of the application of a sound philosophy, to the solution of a long series of most important practical problems, and, independently of their other claims on our attention, deserve to be consulted, as exemplifying the value of the moral and economical science of modern times.

We have felt it our duty to say thus much of these papers, because we fear that the endless variety of schemes of beneficence, which are soliciting the attention of the public, have excluded from their fair degree of notice and regard, these valuable records of the labours of this Institution. At the same time, we must admit that the plan of these Reports necessarily excludes the consideration of many topics intimately connected with the general subjects of Negro Slavery, and which are not less important than those to which the attention of the general body of subscribers appears to have been called. Before we proceed to our intended analysis of the publication before us, it will not be probably without its use, to submit to our readers a few reflections, on one or two of the points in question.

We begin with protesting for ourselves, and for all of those who, with us, are anxious for the amelioration of the state of the Negro population of our West Indian Islands, against the charge of wishing for the general emancipation of the Slaves in those colonies. Further, we beg to disavow any purpose of exciting among our fellow countrymen, unfavourable opinions of the habits and character of the white inhabitants of our West Indian Settlements. But knowing, as we know, that from 70 to 80,000 Africans are still annually transported under European flags across the Atlantic, and remembering that there are at present in our own Colonies several hundred thousand human beings in a state of entire and absolute slavery: bearing it in mind that, by the constitution of all or most of these colonies, legislatures and juries composed of slave owners, are the sole legal protectors of the rights and lives of the Negro: having some little experience of the effect of unbounded power even on the best and mildest of human beings; and living in a country which makes it her first boast to exercise a vigilant controul over all those to whom the state has confided the care of the public welfare: being (we say) so circumstanced, it is surely no unwarrantable degree of jealousy, if we feel disposed to scrutinize with more than common severity the proceedings of our colonial lawgivers.

1. Now in the first place, in looking at the general state of West Indian Law, there is one circumstance attending it, forming so strange an anomaly, that we wish to give it due

prominence and consideration. It is this—that the presumption in the case of a Negro is always against freedom, and in favour of slavery; or, in other words, that if I claim A. B. as my slave, it is not incumbent on me to make out my title, but it rests with him to prove his freedom. In no other state in which domestic slavery has existed, is there any example of the recognition of a similar principle. The private interests of the legislature and government in those countries, in which slavery is or has been tolerated, have never, except in this single instance, been opposed to the interests of the slave. The contrary indeed has invariably been the case. The policy of all other commonwealths, ancient or modern, has been to throw open to all their population the means of acquiring the rights of citizenship, and to conciliate the affections of all, by giving to every man the power of obtaining a participation in the privileges of his fellow subjects. The right of freedom, accordingly, by the Roman law, by the law of villenage in this country, and by the laws of Germany and Poland, has always been favoured, and the interests of the state have formed some check upon the oppression or avidity of the master. But in the West Indies, where the law is made, and expounded, and administered, by the owner or the driver of slaves, the interests of the planter and the manager are not forgotten even in the Assembly, or the Jury Box. But where is the assertion of the principle in question to be found? We answer in the *lex non scripta*, and in the practice of the courts of our colonies. Of the existence of an unwritten Slave Code, our readers are probably not aware: but it is unquestionably true, and strange as true, that a very large proportion of those laws or customs, under which the Negro population of our West Indian Islands suffer, have no better authority or sanction than the usage of the country. Our colonists have slid quietly and silently into many habits, to which use has given the authority of law, but which human effrontery would hardly have drawn out into the shape of specific enactments. Where, for instance, is the positive law to be found, establishing as legal the very state of slavery itself in any of those Islands?

2. It is well known that, by the ancient institutions of England, the larger part of the villeins then to be found in this country were *adscripti glebæ*, that is, they passed with the land, and could not be torn, by a necessitous or capricious lord, from the spot in which their houses were built, and where all their sympathies and affections centered. In the West Indian Islands, where the cultivation of the soil entirely depends on keeping up the stock or gang of Negroes, policy early dictated the law for making slaves real property, which generally prevails

in our insular codes. The plantation being usually cultivated by the assistance of the merchant in England, and his loans being generally secured by a mortgage of the slaves as well as of the land, it was an arrangement of obvious convenience or necessity, to make the course of descent the same both of the slave and the estate. This policy has, in some slight degree, effected the object of attaching the labourer to the soil. Clearly, however, this desirable effect is very imperfectly produced. The proprietor, or his heir, or devisee, can still sell his Negroes without any regard to their own feelings, and may even tear asunder those who are most tenderly connected to each other by consanguinity or marriage.

3. We cannot omit, in this place, to mention the scandalous neglect which prevails throughout these Colonies, on the part of those by whom the religious instruction of the slaves should be enforced and secured. Our own hearts acquit us, and we shall not therefore be very solicitous to repel the accusations of any who may charge us with sectarian feelings, when we say that the Church of England has, in this instance, failed in the discharge of a most serious and unequivocal duty; and that but for the zeal and piety of the Moravian and Methodist societies, many thousands of the unhappy beings, whom Englishmen have consigned to misery in this life, would have quitted the world with no better notion of a future state, than that it was a place of refuge from the scourge of their temporal oppressors. To the Christian charity of these holy men, or rather to the gracious Providence which directed their steps to this land of darkness and of sorrow, we are indebted for the assurance that many of those who have long groaned under the tyranny of our slave codes, are now rejoicing in the hopes of immortal happiness.

4. One further defect which we shall at present mention in the system of the interior government of our colonies, is the want of a legal, ex-officio protector of the slaves. The illustrious Mr. Burke, in a paper submitted by him to the late Lord Melville, and which is printed under the title of "a Negro Code" in the volume of his works recently published*, makes this institution a conspicuous part of his plan for the amelioration of the state of the Creole negroes. Perhaps the general value of that plan cannot be rated very highly. It is ingenious and original; but certainly is not remarkable for the adaptation of its various parts to the actual exigencies of those whose happiness it was intended to promote. It is, however, a suggestion well worth the attention of the excellent persons who are at present labouring to lighten the yoke of West Indian slavery, whether the law officers of the crown in those

settlements should not be bound, by virtue of their office, to act and appear gratuitously for the slave, in every question respecting the rights of freedom, or of property which may arise between him and any of the European inhabitants of the colonies. When it is remembered, that the evidence of slaves is, by the *practice* of all our islands, and by the *written law* of the greater part of our colonial legislatures, absolutely inadmissible in courts either of civil or criminal justice, the necessity of such an institution as we have mentioned will hardly be disputed.

We have been the more careful in specifying some of the many grounds of accusation, which we might bring forward against the general state of law in our West Indian Islands, because we wish to direct the attention of our readers to the many evils in those colonies, which call for reformation, and to the duty of lending their aid to a society, from the exertions of which alone that reformation can be expected. If we were called upon to state from what fertile source those mischiefs had originated, we should answer, with little hesitation, from the multiplicity of distinct legislative bodies existing in those settlements. To us, the policy of this mode of ruling distant colonies, has, on general principle, always appeared perfectly indefensible. The remote provinces of a great empire, at all times hang somewhat loosely on the general body of the state. Participating less than the more central districts, in the emoluments and splendour of the higher civil and judicial offices, differing in their habits of life, in their local prejudices, and in their municipal regulations, there is always a tendency in the inhabitants of such provinces to attach themselves strongly to a system of provincial politics. Party spirit is never so dangerous as when its influence is exactly defined and circumscribed within certain geographical limits. But when there are regular constituted assemblies, which, as the legal organs of such communities can give an official sanction, and a technical form to the complaints of the people, a disunion from the general commonwealth will be almost the inevitable consequence of the first serious dispute, which may arise between the parent state and its dependencies. The case of the United States of America forms the obvious illustration of these opinions.—Continual jarrings and collision between the rights and enactments of the colonial and the supreme legislature, is another of the evils inherent in the very nature of such institutions. Many laws will be passed with no other view than the indulgence of the passions of the petty provincial circle. The government, necessarily ignorant of the details of colonial affairs, and conscious of its ignorance, will be induced by the

misrepresentations of the fraudulent, to give its assent to many acts, which will eventually create great misrule and oppression. All these, and a long train of other evils too numerous for mention here, must, in the most favourable circumstances, result from the establishment of independent legislative bodies in the distant settlements of an extended empire.

But there are other inconveniences in this system of colonial government, peculiar to the case of the West Indian islands. Domestic slavery, even when the master is under the vigilant controul of the state, leads of necessity to innumerable hardships and abuses. No laws can be framed with provisions so exact and minute, and with sanctions so powerful, as to prevent or punish all the acts of caprice and tyranny, which, in the privacy of his domestic circle, an unfeeling master may commit against his slave. What then will be the case where the slave master is himself the legislator, and the only legislator? where all the enactments of the law, and, what is far more important, all the spirit of the law, instead of interposing a shield for the protection of the slave, supplies the master with the means of depressing him still lower in society, and of exacting from him a still larger measure of toil and labour? Our West Indian law books furnish a most satisfactory answer to such inquiries. We know that there is a cry ever ready to be raised by men who, despising and sinning daily against the substance of liberty, are most noisy and clamorous about its name. But with what share of front must not those men be gifted, who, surrounded by a population of slaves numerically exceeding themselves in the proportion of ten or fifteen to one, can still gravely insist on their own absolute indefeasible right, not only to the most ample freedom, but to the most unrestricted independence. We trust the society, in some of its frequent communications with government, will induce our rulers to watch with a very strict eye over all the laws, which may hereafter be presented to them, for their sanction, by these colonial lawgivers.

We must apologize to our readers for this long digression from the more immediate subject of this article. A future opportunity, we trust, will enable us to atone for our present deficiencies.

The present Report, like its predecessors, tells its tale so shortly, that abridgement, we fear, is hardly practicable. We have already mentioned, and we grieve to repeat the dreadful fact, that 'no less than from 70 to 80,000 Africans, were, during the year 1810, transported as slaves from the western coast of Africa to the opposite shores of the Atlantic. This enormous traffic was principally confined to that part of Africa which lies between Cape Palmas and Benguela.' (Report, p. 1.) The

possession by Portugal of the Island of Biissao, has afforded an opportunity for continuing the Slave Trade from that settlement. But for the intervention of this spot, our cruizers might, in the opinion of the lamented Captain Columbine, have extinguished this trade at every part of the African coast north of the equator. Earnest and repeated applications have been made to his Majesty's government, on the necessity of obtaining from the court of the Brazils the cession of this island. Nothing, however, has yet been effected, we fear, on this subject. Certain ambiguities in the 10th article of the Treaty of Amity between this country and the Court of the Brazils, have occasioned much difficulty to the commanders of our cruizers on the African coast, as to the law of prize, so far as it depends on the interpretation of that instrument. Several cases have arisen, on the construction of this act, which are fully detailed in the Appendix to this Report. The result of these cases is thus stated.

‘ The general result seems to be, that, of the existing slave trade, a considerable share may be regarded as a *bonâ fide* Portuguese trade : carried on, however, for the most part, as the directors apprehend, in contravention of the treaty already referred to. But a still greater proportion, the directors are well assured, is either a British or an American trade, conducted under the flags of Spain and Portugal. In some cases, where the disguise was so complete as to leave hardly any room, in the first instance, to question the truth of the allegation, that the property was Spanish or Portuguese, discoveries have been accidentally made in the course of investigation, which have established, beyond all doubt, the British or American ownership. A very small part, if any, of the existing slave trade can be considered as really Spanish.’ p. 8.

The operation of the Slave Trade Felony Act has not yet been felt on the African Coast. It will, we have little doubt, act as a complete discouragement to the employment of British capital in that traffic. The cases of American subjects trading under Spanish and Portuguese flags have been numerous. When we were yet at peace with the United States, (it is melancholy to remember that we are not still so), the names of the parties concerned were transmitted to the American Secretary of State, in the hope that a criminal prosecution might be supported against the offending parties. Much pains have been taken by the Institution to disseminate through the navy, information on the subject of the Slave Trade, as connected with the law of prize.

The principal information immediately connected with the West Indies, which will be found in this Report, consists of details of the cases of Hodge, who was executed at Tortola, for the murder of a slave, and of Huggins, who, in Nevis, was *not* executed for the inhuman torture of his slaves, male and

female, in the public market place of that island. These dreadful narratives have been brought before the public in so many shapes, that few of our readers can be ignorant of them. Amidst these nefarious scenes, it is refreshing to meet with such an instance of humane and generous conduct as the following.

‘ About fourteen years ago, Daniel Hill, Esq. of Antigua, purchased from a slave ship a negro slave of the name of Mohammed. Discovering him to have been above the common class in his own country, and to have acquired a considerable share of Arabic literature, he was led to treat him with particular indulgence. Mohammed manifested a strong attachment to the Mahommedan religion, and his master paid the utmost attention to the religious scruples of his slave. At length Mr. Hill resolved to grant him his liberty, and to procure for him the means of returning to his own country. Mohammed arrived at Liverpool, in the month of June last, recommended to the care of Mr. Shand of that place, under whose roof he remained during a stay of two or three months in England. An application having been made on behalf of this stranger to the Directors, they were induced to be at the expense of conveying him to Goree, which was the nearest point to the residence of his family; and they furnished him with letters to Major Chisholm, the governor of that place, and a member of this Institution, on whose good offices in Mohammed’s favour they confidently rely.’ pp. 14—15.

There are also some interesting communications in this paper from the Hon. W. Wyll, the Attorney General of the Bahama Islands, and Hugh Percy Keane, Esq. of St. Vincent, both of them men to whom this rare commendation can with truth be given, that long intercourse with the selfish and unfeeling part of mankind, has only contributed to heighten their sensibility to human suffering, and to invigorate their zeal to relieve it.

The remainder of this report consists of a statement of what has been done by the Institution, more directly for the improvement of the African continent—of the voyage made by the commissioners appointed to inquire into the state of the various forts and settlements on the coast—and of various journals of the latest travellers into the interior.

With respect to the efforts of the Society for the direct improvement of the African continent, we confess we are not very sanguine in expecting much benefit to result from them. Human wisdom is able to effect very little by positive regulation, in advancing the happiness of human society. But in the prevention of evil, and in repairing those errors into which he has been led by his folly or his wickedness, man has large scope for the useful exercise of all his reasoning faculties, and all his active powers. The cautious application, for instance, of legal science, during the last three centuries,

has been slowly emancipating us from the barbarous system of the feudal institutions. With much bloodshed, and through many revolutions, our ancestors struggled to deliver themselves from the dangerous authority, with which the weakness or ignorance of former ages, had invested the sovereign power in this country: in resisting the incredible superstitions of popery, many of the most holy men, whom our history mentions, sacrificed their lives: but still our legislators, our patriots, and our martyrs, great and venerable as they were, claim our admiration rather as having resisted the prejudices of preceding ages, and the absurdities of ancient institutions, than as men who opened original sources of public happiness, and who struck out new and unheard of means of social improvement. Thinking thus of what it is in the power of man to do, in ameliorating the political condition of his fellows, we have always been used to look with much interest at the efforts made by this Institution for the extinction of the remains of the Slave Trade, and with comparative despondency at their plans for the civilization of Africa. Some of our readers may think otherwise on this point: they will be curious to read the following extracts containing the latest accounts of the present state of Africa. They are taken from "an account of a tribe of people called Kroomen, inhabiting a small district of the Grain Coast of Africa, between Cape Mount and Cape Palmas, by the late Mr. Ludlam."

' The submission of Kroomen to their superiors is carried so far, that when one of these commits a theft, for instance, the rest will run every hazard arising from judicial perjury, and resist every temptation of reward, rather than reveal it; and if there be no other mode of saving their superior from disgrace and punishment, they will take the crime on themselves and suffer its penalty. Many facts of this kind occurred at Sierra Leone. Among themselves, theft is punished by whipping. The punishment of adultery is by fine. Murder *may* be punished with death, but it may also be always atoned for by a pecuniary fine. Witchcraft is always punished capitally, but I know only one instance of it. Among Kroomen no offence is punished with slavery; nor is any Krooman permitted to be sold on any account whatsoever. While the Slave Trade lasted, they were notoriously in the habit of kidnapping and selling the "Bushmen" who came down to the coast for the purposes of trade: whom also, in their capacity of factors, they were in the regular practice of defrauding to a considerable amount. pp. 91—92.

' Every thing I have observed in the Kroomen tends to convince me that they are very sensible to honour and dishonour; yet I almost doubt whether they have any notion of crimes, distinct from the notion of injuries. Theft is certainly not discreditable among them: their principal people are more than suspected of making their inferiors practise it, and

sharing the gain. The inferior will often confess it when really innocent, and will readily bear the punishment, in order to conceal the true criminal. Two Kroomen had been severely punished for theft at Sierra Leone, and were banished from the settlement: of course, they were penniless: I asked another Krooman what their fathers would say to them: "Oh, their fathers will curse (i. e. abuse) them *too much*."—"What will they say to them?" "You fools," they will say, "here have you been all this time to white-man's country; and now, when you come home, you bring nothing back."—If trust be reposed in them, I think they seldom betray it. I recollect, when I first knew them, that their character for honesty stood very high; but this was owing, I think, to the very different manner in which they were then employed.' pp. 95—96.

'Witchcraft they dread, and of course abhor: I believe it is the only offence which is unpardonable. They have the same implicit faith in fetishes or amulets, as other heathen tribes: and the same belief of the agency of invisible powers, under the direction of particular men. I believe it is very much by their pretensions to supernatural powers that the head men keep up their influence. Jumbo boasts of having two fetishes made expressly to operate on Europeans: one enables him to gain the favour of white men in general: the other guards him from the "palavers" which individuals might occasionally bring against him. The favour he suddenly obtained after having been banished from the colony, doubtless, confirmed his countrymen in their belief of the efficacy of these charms. Nor are they without a real effect, through their power over the imagination. Jack, a Krooman, who was a domestic of mine till I paid my last visit to England, had disregarded the nightly watch which the governor had required all the inhabitants to keep in their turn; and the head Kroomen called on him to pay his fines. He suspected that they deceived him grossly in the amount, and refused to pay. He was right; they had charged him nearly double what the officer of the watch had directed them to demand. They were vexed, however, that he had dared to oppose them; and uttered, I believe, some obscure intimations of revenge. Jack, ere long, found himself indisposed, and believed that some of these head men had bewitched him; and, although he had no severe or even distinct illness that I could learn, yet he pined away, became feeble and languid, and had always some pain or uneasiness to complain of. At length, he determined to return to his own country: "for his brother there was a greater witch than any of the head men here; and he would soon make a fetish that would be too strong for theirs." To the Kroo country he went: and, having confidence that he was *un*-bewitched, he recovered of course. p. 97.

'The state of the Kroomen in respect to intellectual improvement may be considered as stationary; and from what has been already said, it seems hardly possible it should be progressive. It is universally admitted, that if a Krooman were to learn to read and write, he would be put to death immediately. Distinction, respect, power, among his countrymen, as soon as age permits it, are the objects of every Krooman; he is trained up in the habit of looking forward to these as to all that is honourable or desirable; his life is spent in seeking them by the only means which the customs of his country allow: when possessed of them, every exertion

is used to train others in the same principles, in order that he may keep and enjoy what he has acquired with so much labour.' p. 99.

The following extracts are taken from the communications made by Mr. John Kizell to Captain Columbine, relating to the state of the population on the River Sherbro.

'I will let you know, as far as I am able, the state of the country.

'On the 8th. of October, I sent a man to the country to buy rice; as he was coming home, he met with elephants on the road. They chased him, so that he was obliged to take to the trees for the safety of his life. On the same road (I was told by the natives), there was a woman killed by them, which you will think very strange; but yet it is no wonder, for the country is in such a state, that the beasts absolutely come into the towns. There are not many large towns to be seen; and wherever there is one, it is enclosed with bushes and large trees, so that I have seen the snakes go into their houses, and catch their fowls. The leopards seize their goats in the town. They do not like to clear away the wood about the towns: if you ask them why they do not clear away, they will tell you, that if they did, they would have no place to hide in, when surprised by an enemy. The women and children may also hide themselves there.' pp: 123—124.

'I will now describe how the natives live in this country. They are all alike, the great and the poor; you cannot tell the master from the servant at first. The servant has as much to say as his master in any common discourse, but not in a *palaver**, for that belongs only to the master. Of all people I have ever seen, I think they are the kindest. They will let none of their people want for victuals; they will lend, and not look for it again: they will even lend clothes to each other, if they want to go anywhere: if strangers come to them, they will give them water to wash, and oil to anoint their skin, and give them victuals for nothing: they will go out of their beds that the strangers may sleep in them. The women are particularly kind. The men are very fond of palm wine; they will spend a whole day in looking for palm wine. They love dancing; they will dance all night. They have but little, yet they are happy whilst that little lasts. At times they are greatly troubled with the Slave Trade, by some of them being caught under different pretences. A man owes money; or some one of his family owes it; or he has been guilty of adultery. In these cases, if unable to seize the party themselves, they give him up to some one who is able, and who goes and takes them by force of arms. On one occasion, when I lived in the Sherbro, a number of armed men came to seize five persons living under me, who, they said, had been thus given to them. We had a great quarrel: I would not give them up: we had five days palaver: there were three chiefs against me. I told them if they did sell the people whom they had caught at my place, I would complain to the Governor. After five day's talk, I recovered them.' pp. 125—126.

'Their town has no regular street in it; the houses are built close together. They are made with strong rods of bamboo fixed in the ground, which are tied together at the top with string: they use no nails; they tie

* 'This word signifies both a political discussion, and a suit at law.'

all with string, and then wattle it and cover it with grass, which the women plaster over with mud. Their doors consist of mats hung at the opening which is left; sometimes they are made of small bamboos tied together. There are no locks to their doors. They will not steal from each other. They are fond of presents from strangers: the king gets but little of any present that is made to him; if he is old, they will sometimes tell him he has long eaten of the country, and it is time for the young people to eat as he has done. If the present consists of rum, they all must have a taste of it, if there is not more than a table-spoon-full for each: if tobacco, and there is not enough to give every one a leaf, it must be cut so that all may have a piece; if it is a jug of rum, the king gets one bottle full.' pp. 127, 128.

The whole Appendix to this Report is full of valuable matter. We are anxious not to prejudice its sale by extracting too largely.

The Society will soon publish, in one quarto volume, the late Mr. Park's Journals.

Art. XVI. *The Druid*; a Series of Miscellaneous Essays. 8vo. pp. 236. Price 7s. Glasgow. Chapman. 1812.

IN glancing, recently, in Dr. Drake's book, over the prodigious list of titles of sets of periodical essays, we could not help perceiving that nearly the whole stock of words appropriately applicable to the use, had been expended; so that it would soon become necessary to resort to denominations purely arbitrary, bearing no marked adaptation to the service, and chosen merely because the book must have some name by which it can be mentioned: unless indeed writers will bring back into use some of those many titles to be found in the history of departed literature, lying now as mere monuments upon the dead works,—as we remember (it was really a fact) a man of thrift who, wanting a handsome slab for a particular use about the porch of his house, took up his father's grave-stone, and applied it to the purpose.

Till, however, the expedient of adopting titles without discriminative and appropriate significance, sanctioned as it will be by necessity, shall have come a little more into general practice, the reader will naturally expect to find that the title not only denominates the book, but gives some indication of its quality and object. All denominations must have some meaning *in themselves*, and it takes some time to accustom us to use them without any respect whatever to that meaning. A great proportion of our current surnames are words of obvious significance; and as they were doubtless appropriate and descriptive in their first application, it would require time and use to sink their meaning in pronouncing them as denominations. We *now* say James Hill, Thomas Wood, Richard Field, George Rivers, William White, Edward Black, &c. &c. &c. &c. and have all the use of the words that they were meant for in that connexion, without ever once thinking of their own proper meaning. But near the time of their first application, as descriptive surnames, there would have been a certain sense of awkwardness and incongruity in being directed to seek the hut of James Hill at the edge of a bog, or of George Rivers at the top of a sun-burnt eminence or of Thomas Wood on a naked

down, or of Richard Field in the centre of a crowded cluster of cabins, or in finding William White a tanned swarthy boor, or Edward Black a pallid personification of delicacy.

When we found the title of "Druid" affixed to a set of essays, we supposed that probably the author would be found personating one of the priests of the oak, in such a manner as to throw a certain druidical turn of thought into all his diversified speculations; that we were to have the privilege of hearing his oracular lore only in the gloom of a thick grove, that we were to witness divers antics of devotion to Thor and Woden, and that we were perhaps to run off hastily at last at the hideous sound of his sacrificial hymn. But on inspection, we find the title has little further concern with the performance than to announce it. There are indeed two essays, partly relating to the ancient superstitions of northern and western Europe; but the greatest part of the volume might have been written without once thinking of a Druid, if the denomination had not been previously adopted.

The essays are twenty-one, chiefly moral, a few historical, and one or two topographical. They offer a considerable portion of entertainment and some instruction; but bear, we think, the marks of a mind very immature in thinking, and by no means critically disciplined in composition. There is a predominant taste (a juvenile taste, as we hope) for the *fine*, which indulges itself in a profusion of poetic diction, and is fond of a kind of topics and sceneries for which the declining admiration of Ossian has left no great partiality among our reading countrymen. We should not expect, and indeed why should we wish, that composition like the following will any where find an unsated appetite.

'To the hill of his love the hero came; but silence reigned around it. The towers were blackened by fire and defaced with ruin. No voice was heard within them, save that of the hollow wind murmuring in dismal moanings through the chinky walls. The courts were forlorn and dreary, for its chief had fallen by the foeman's guile, and his people were slain by the hand of the perfidious. Sad grew the heart of Aldrud; but it heaved with resentment. His cheek of love became red with rage, and his blue eye beamed with the blaze of ire. He struck his moony shield to arouse some dweller in secret, that his afflictive tale might direct his course to the treacherous foe, and brace his brawny arm for vengeance. Forth from the ruined pile came slowly a hoary man bent with the load of years, and tottering over the staff of age. His silver tresses whistled in the gale of spring, and he sighed as he heavily moved along. Upon the youth he bent the glistening eye of tears, while his faltering tongue detailed the ills of his lord, and the death of his people.' p. 11.

The palpable vanity of such materials renders it superfluous to remark on the motly structure of the diction, which is conformed to no standard, either Ossianic or plain English.

The progress of time, and the improvement of taste, will assuredly withdraw the author's hand from all such gaudy and flimsy employment as the following:

'It was even. The sun was sinking in the West; and his ruddy beams were flitting on the darkening hills. The breeze was playful and cool, and scented by the fragrance of flowers. Genial was the air and sweet,

exhilarating the spirits, while health sported on the wings of the gale. Upon the rustling boughs were seated the songsters of the wood; and echo, in melodious response, replied to their warbles of love. The fields were loaded with the bounty of Nature, and richly variegated by the golden tints of autumn. The scene was all grateful and charming when the son of Doeth was entering the Vale of Myvyr. Slowly he penetrated into the thicket of a silvan dell, and traced the secret windings of his dusky path. Pensive and serene he strode along, in silence, ruminating on the changes of things and of man. When he pondered the past he admired, and when he reviewed the scenes of departed times, he was delighted, as with the delusive pictures of a morning dream. On the margin of a murmuring brook he beheld a stone, gray with age. It was the stone of Celvan, the secret dweller, renowned afar for his wisdom in the days of a distant age. He brushed the dew from its hoary sides. He sat down. Being soon lulled into solemn musing by the melody of the grove, and the tinkling of the chrystal rill, he sunk into contemplation forgetful of all around him.'

The chief aim in making these extracts has been to enforce our pleading, our entreaties, our obtestations to young authors, concerning the prudence and modesty of consigning the idle written fancies of their juvenile years rather to the fire than the press, especially if there should be any reason for suspecting those fancies to have been the dry artificial shapings of imitation rather than the living effects of a native energy. It can confessedly be of very inconsiderable consequence to the public, how these juvenile reverie-weavers acquitted themselves in the play-ground at school, or how the more sensitive and imaginative ones of them used to go off into heroics and romantics in the intercourse of kindred-genius in their boy-friendships; and we cannot see how it can be more indispensable to the same public to be made acquainted with the results of the more solitary hours of these gentle personages, when each of them, respectively, having fallen, in consequence of making too free with Ossian, or some similar preparation, into the dreary mood, was therein seized with the disorder which may be denominated the somnambulism of the pen.

It would at the same time be quite unjust not to say that the volume contains a good portion of a much more laudable kind of composition than that exemplified in these extracts, though it is undeniable that the infection of finery is too perceptible throughout. There are several pertinent moral lessons, partly didactic, and partly in the form of fiction. The fictions will perhaps be thought to partake more of fancy-work than verisimilitude. What will be thought of the probability of one of them which represents a young man commencing the reformed practice of early rising, and rewarded for it by—by finding a charming *nymph*, of real mortal mold, that might therefore be wooed and married, perambulating the banks of a 'limpid rill,' and admiring the wonders of nature at a very *early* hour in the morning?

We cannot coincide with every doctrine of the Druid's morality: For example,

'Ambition, when it exists as the desire of applause bestowed upon the execution of something great, or excellent, or beneficial, is doubtless,

one of the noblest passions of the human heart. It then prompts to laudable enterprize, it excites to deeds of benevolence, it stimulates to the practice of virtue, and it calls forth the achievements of magnanimity and patriotism.' p. 16.

Is it virtue, is it benevolence, is it magnanimity, that proceeds from such a motive? And is any thing held out with clearer admonition in the Bible than the folly and impiety of being governed by such a principle?

We can by no means concur, without limitation in dissuasions (p. 200) from the study and discussion of political subjects, though few things are more desirable than a more rational mode of conducting that study and discussion. Nothing on earth can be more obvious than what will be the fate of a nation that leaves the whole concern of politics to its governors, and statesmen by profession.

The best papers in the collection, and perhaps the only ones of real value, are those which relate to matters of fact, in history and nature; as the description (somewhat too inflated indeed) of the 'Altgrande, a mountain torrent that falls into Cromarty Bay; the biographical sketch of Hamlet, from Saxo Grammaticus; the description of Palmyra, the account of the rites of Buddha, the account of the *Tulipomania* that prevailed, towards two centuries since, in Holland and the Netherlands; the letter of Mary Queen of Scots to Elizabeth, and one or two more.

Art. XVII. *The Propriety, Importance, and Advantages of Religious Resolutions considered*, in a Sermon, preached September 23, 1810, at the Unitarian Chapel, Tenterden, at the particular request of several Young Persons, ballotted to serve in the Local Militia. By Laurence Holden. 8vo. pp. 20. Price 1s. Grant, Southwark.

THE title of this sermon, taken together with the text, 'Unto thee, O God, shall the vow be performed,' led us to expect some specific discussion on a subject on which some of our old divines have employed a great deal of casuistry,—the propriety, the form, the conditions, and the consequences, of express formal engagements made to the Supreme Being, relatively to religion and its duties in general, or relatively to any one particular point of holy resolution. But this subject is entirely avoided; the resolutions discoursed upon are merely those general ones which an attendance on public worship is assumed to imply, or which are understood to be avowed in entering into a connexion with a Christian Society. The reasonings, the exhortations, and the warnings, are therefore much more general and common-place, than a more specific view of the subject of religious resolutions would have suggested. We think too that the dangers incident to a military association might with advantage have been much more distinctly pointed at. The strain of exhortation is grave and sensible; marked of course, by such an avoidance of some ideas, and such a modification of others, as would naturally be enjoined by the theological creed of the preacher.—The most prominent peculiarity of the discourse is the almost constant uniform use of the pronoun *ye* instead of *you*.

Art. XVIII. *Aphorisms from Shakespeare*, arranged according to the Plays with Notes and a copious Index. 18mo. Price 7s. Longman and Co. &c. 1812.

THIS is one of the most atrocious instances of literary butchery that we almost ever recollect to have witnessed.

Art. XIX. *The Master's Joy—the Servants' Reward*. A Sermon occasioned by the Death of the Rev. William Heudebourck: Preached at Bishop's-Hull near Taunton, March 29th, 1812. By James Small of Axminster, and an Address, delivered at the Interment, March 25th, 1812. By Thomas Golding. To which are also added Extracts from Mr. Heudebourck's Diary: chiefly written when at the Academy. Published at Request. 8vo. pp. 59. Price 1s. 6d. Williams and Son,

THIS respected minister died in his 29th year. His character is thus summed up by one of his brethren in the ministry. 'He had a fine taste for literature.—His piety was exemplary.—His modesty great. His zeal for the cause of his Redeemer lively and operative.—He lived long in a little time.—The churches in this neighbourhood will miss him much.'—The sermon, and the address at the interment, are serious, sensible, and instructive. The eulogy on the departed is strong, and yet avoids the language of declamatory extravagance. There is the very strong expression of a devout and amiable mind in the Extracts from the Diary.

Art. XXI. *An Essay on the Preservation of Shipwrecked Person*, with a Descriptive Account of the Apparatus and the Manner of applying it, as adopted successfully by G. W. Manby, Esq. Honorary Member of the Humane Society. Illustrated with Engravings on Wood. Royal 8vo. pp. 94. Longman and Co. 1812.

EVERY person who feels interested in tracing the attempts which have been made to diminish the sum of human suffering, must peruse this Essay with no ordinary gratification. It details the zealous exertions of a persevering philanthropist to alleviate the horrors of shipwreck, and minutely describes the series of inventions, by means of which above one hundred persons have already been preserved in situations, where they must otherwise have inevitably perished, and which, when universally adopted, will, the Essayist has no doubt, 'save at least to the nation five hundred seamen every year, exclusively of property to an incalculable value.' The circumstance which determined Capt. Manby's mind to this particular species of benevolence, is related in the following paragraph.

'The dreadful events of the 18th of February, 1807, when his Majesty's gun brig Snipe was driven on shore near the haven's mouth at Yarmouth, first made an impression on my mind, which has never been effaced. At the close of that melancholy scene, after several hours of fruitless attempt to save the crew, upwards of sixty persons were lost, though not more than fifty yards from the shore, and this wholly owing

to the impossibility of conveying a rope to their assistance. At that crisis a ray of hope beamed upon me, and I resolved immediately to devote my mind to the discovery of some means for affording relief in cases of similar distress and difficulty.' p. vi.

The object to the accomplishment of which Capt. Manby has directed his endeavours, is the projecting of a rope to the distressed vessel: and by means of the neatly executed wood cuts, which accompany the details, the reader is furnished with a very distinct conception of the Apparatus. Minute instructions are given for coiling the rope; for placing the basket properly; for fixing the rope to the shot; for the shape of the shot; for the kinds of ordnance best suited to the purpose; and for the application, or pointing of it, so that the rope shall fall with certainty on the weathermost part of the rigging. Supposing communication to be now secured, the manner of lashing the rope is described, and a representation is given of a cot, which in some situations may, by means of the projected rope, be sent from the shore, and prove serviceable in conveying the weak and helpless. These details are succeeded by directions to persons on board of vessels stranded on a lee shore; and the following ingenious contrivance is related for affording relief to shipwrecked vessels in a dark and tempestuous night. 'In order to discover precisely the situation of a vessel, when the crew are unable to make luminous signals.

'A hollow ball was made to the size of the piece, composed of layers of pasted cartridge paper of the thickness of half an inch, having a hole at the top to contain a fuze. It was then filled with about fifty luminous balls of star-composition, and a sufficient quantity of gunpowder to burst the ball and inflame the star. The fuze fixed in the ball was graduated. to set fire to the bursting powder at the height of three hundred yards, Through the head of the fuze were drilled holes, at equal intersections, to pass through them strands of quick match, to prevent the possibility from any accident of the match falling out, or from its not firing the fuze.

'On the stars being released, they continued their splendour while falling for near one minute, which allowed ample time to discover the situation of the distressed vessel.

'During the period of the light, a stand, with two upright sticks, (painted white, to render them more discernible in the dark) was ready at hand, and pointed in a direct line to the vessel.

'A shell fixed to the rope, having four holes in it, to receive a large number of fuzes (headed as before described) and filled with the fiercest and most glaring composition, which when inflamed at the discharge of the piece, displayed so splendid an illumination of the rope, that its flight could not be mistaken.' p. 62, 63.

In the remainder of the Essay Capt. M. gives a naccount of a plan for increasing the buoyancy of common boats. As a kind of Appendix, he has inserted a copy of an Address to the Magistrates of Norfolk, recommending the formation of Societies for the relief of shipwrecked seamen; a call, to which we understand they have lost no time in attending. The Essay, it may be proper to notice, is interspersed with a number of documents, attesting the benefits which have resulted from the inventions.

Art. XXI. *The History of all Religions*, comprehending the different doctrines, customs, and order of worship in the churches, which have been established from the beginning of time to the present day. The accomplishment of the prophecies of the person of Christ, incontrovertibly proving by the positive declarations of the Prophets, that he is the TRUE MESSIAH, and that the Jews have no authority from Scripture to expect that he is yet to come. The origin and cause of idolatrous worship. Reasons assigned for the different forms of Idols; being a brief Compendium of those *knowledges necessary to be known* by all Christians. By John Bellamy, Author of *Biblical Criticisms in the Classical Journal*. 8vo. pp. xxiv. 394. Price 9s. 6d. Longman and Co. Cadell and Davies, &c. 1812.

NEVER did a more chivalrous adventurer sally forth to the regions of conjecture than Mr. John Bellamy. Many a knight-errant has lost his modicum of sense in the fearful encounters of that dark and enchanted ground; and the terrible plight in which "the historian of all religions" appears, leads us to suspect that he has met with something that has seriously affected his imagination. Mr. B. has certainly a considerable share of information on a great variety of topics, he has read much we have no doubt; and possesses some knowledge of the Hebrew language, of which abundant proofs is displayed in his "biblical criticisms:" but if we are asked what those "criticisms" are, we must candidly confess, we are at a loss to describe them: they are inexplicably mystical, and enveloped in a darkness which no illumination within our reach can penetrate or disperse. We give the author all due credit for the goodness of his motives, and the unquestionable originality of his ideas: but we never met with a more striking illustration, than in these composures, of that admirable remark of Cowper:

" Knowledge and Wisdom, far from being one,
" Have oft-times no connection."

The work before us professes to be "a history of all religions." We leave our readers to judge how far it is such a history, by extracting the account of some existing religious communities.

' ANABAPTISTS. They were so named because they re-baptised their converts, as the word signifies. This custom of re-baptising when of an adult age is not modern. In the early ages of the church, Donatus, a famous minister, separated from the body of professors (of what?) and re-baptised those who were capable of making a profession of their faith after the manner of the eunuch. Acts viii. 35—38. They also consider it a duty, because Christ and the apostles set the example. Immersion was also a solemn ceremony in the Jewish church.' pp. 219, 220.

' THE KIRK OF SCOTLAND adopted the form of church government which was first chosen in *Germany*, at the separation from the church of Rome. It is governed by the presbytery, and the general assembly. Calvinism is the prevailing doctrine.' p. 288.

And this is all Mr. Bellamy says, about the baptists and the kirk of Scotland! Accurate and pregnant historian!

The arrangement of the sects is the most immethodical affair of the

kind we ever met with. It is not founded on points of faith or peculiarities of government, or alphabetical order, or chronological succession, or any intelligible principle whatever. He has jumbled them together, just as they happened to occur to his mind; and in that chaotic confusion they are presented in his work. This, for instance, is the arrangement of a small section of the volume, which we have chanced to refer to: 'Anabaptists, general and particular; Pædobaptists; Lutherans; Moravians; Antitrinitarians; Antinomians; Calvinists; Presbyterians; Socinians; the Ancient Armenian church; Modern Arminians; Supra-lapsarians; Sub-lapsarians; Puritans; Independents.' And the account of all these denominations, thus juxta-posed, is included within two and twenty small pages!

But this redoubted "*history*" contains, as the preface informs us 'a variety of information, which has not been made known *by any writer*;' and which Mr. B. 'considers it a duty to lay before the public.' Now, of these original, never-by-any-writer-made-known discoveries, let the reader take the following specimens.

'The patriarchs, (before the flood) who were supreme heads both in ecclesiastical and civil affairs, gave names to the church for the term of their natural life, during the whole of which term they governed.—It may afford [continues the discoverer] pleasure and information to the reader, if I shew with what wisdom and effect the venerable patriarchs applied this significant nomenclature to the different states of the church; I do not know that it has been made known by any author, therefore it may be the more acceptable!' p. 19.

Having stated this discovery, he enters into no reasonings on the subject—no critical researches—no answers to objections which might have been anticipated; but as if the mere enunciation were sufficient, as if oracular authority attached to his conjectures, he assumes the fact as undoubtedly proved, and proceeds to detail a history founded on the gratuitous assertion. Thus, according to Mr. B. Seth means to settle; this name, therefore, denotes that, before his time, ecclesiastical affairs were very much disordered, and that he, like Constantine his successor, arranged and tranquillized the church! Prosperity, however, did not long continue. The successor of Seth was named Enos, and this is an intimation of "*a mortal state by sin*;" significant of the fall of Adam, by which the church was reduced to a state of misery." In the same style he goes on through all the antediluvian fathers, presuming to tell us, in every period of the account, what was the exact state of the church!

In the chapter on the 'worship of the Philistians,' Mr. B. gives us the following account of *Ashtaroth*, a Philistian idol. '*Ashtaroth* is a feminine noun plural, a compound word from *ashah* 'to make,' and *thour* 'a tour,' a circuit, like the moon round the earth, and Venus round the sun. That the planets Venus and the moon were understood by this word will be very easily determined; it is said Gen. xiv. 5. *Ashtaroth Karnaim*: *Karnaim* means that which is *horned*, Deut. xxxiii. 17. and as none of the celestial bodies are *horned*, but the moon and Venus—(reader mark the sequel) it *proves* that these planets were worshipped by them, and that they (i. e. the Philistines!) must also have had the use of the TELESCOPE, as the planet Venus can not be discovered to have that *horned* figure with the

naked eye. The full meaning of these words will be comprehended thus, the *horned tour-making goddesses !!!*" p. 37.

Again.

'It is worthy of remark,' observes the discoverer, 'that when Homer sung the battles of the gods with the giants, he sung the battles of the Hebrew leader in the land of Canaan: *as may be proved* from the synchronism of events recorded in the bible, and introduced by the poet.'

The "mystical number of the beast," Mr. B. says, refers to "the interval of time from the destruction of the first temple by Nebuchadnezzar, to the destruction of the second temple by the Romans, which was 666 years!—" We fear the *πολλα γεαμματα* have, in sober reality, had a similar effect on the "author of Biblical Criticisms," to what Festus imagined they had produced on the Apostle Paul.

Art. XXII. *Gloria in Excelsis Deo: et in terra pax, bona voluntas hominibus.* A Poem. Respectfully inscribed to the British and Foreign Bible Society. 4to. pp. 16. Price 1s. 6d. Hatchard. 1812.

FRIENDS as we are to the Bible Society, (and warmer friends to it than ourselves, we believe, there breathe not this day in England,) we are yet doubtful whether it be a fit subject for a Poem. The grand design, indeed, of spreading the light which we ourselves have so long possessed, over a benighted world, or the wonderful and delightful effects produced by the bible in a village, a family, or an individual, might furnish a very happy allusion, or sublime paragraph: but to trace 'the godlike plan,' from its first beginnings, to tell with whom it originated, and by whom it has been advanced, is to connect with it all the details of society-business, the journeyings to and fro (in post-chaises or stage-coaches) of the three secretaries, the making and seconding of motions, the squabbles with Dr. Marsh, together with annual reports, lists of subscribers, donations, &c. &c.; than all which, we conceive, few things can be less poetical.

This objection strikes deep; and we are sorry for it; for the poem before us is evidently the production,—probably the hasty production—of a mind, which, in fertility and elegance of conception, very far surpasses the usual level of poetical pamphleteers. The first paragraphs are very pleasing.

'Oh! to have heard the unearthly symphonies,
Which o'er the star-light peace of Syrian skies
Came floating like a dream, and in the ear
Of those blest shepherds told that Heaven was nigh;
Till suddenly the glory of the LORD
Shone forth, and swelled the full angelic song—
"Glory to GOD in the highest, and on earth
"Be peace; good will to men." Oh! to have heard
The silent earth thus greeted by the heavens
In such glad strains of fellowship and peace;
And, while beneath the tranquil smile of night

The world unconscious slumbered, to have felt
The holy transport of prophetic joy !

Not long the vision tarried : died away
The wondrous music on the charmed ear
Of those few peasants. Morn returned, and found
No footstep on her solitary hills
Of angel visitant. The scene is closed
Of that blest pageantry to mortal gaze :
Yet angels on their embassies of love
Walk the still earth, and pour into the soul
Of kindred beings, the beloved of Heaven,
Mysterious music—music to be felt.' p. 3—4.

There is abundance of simile and metaphor in the poem ; the allusion to a star recurs too often. Of the three following passages the first is certainly elegant ; the effect of the third is a little injured by its applying too minutely, and by its bringing to the mind the auxiliary and branch societies.

————— ' Europe views,
With hope-sick heart, upon thy towering cliffs
The sunshine resting which to her hath set,
And turns to thee, and watches for the day.' p. 6.

————— ' Are there not signs,
Thunders, and voices in the troubled air ?
Do ye not see, upon the mountain tops,
Beacon to beacon answering ? Who can tell
But all the harsh and dissonant sounds which long
Have been—are still—disquieting the earth,
Are but the tuning of the varying parts
For the grand harmony, prelusive all
Of that vast chorus which shall usher in
The hastening triumph of the Prince of Peace.' p. 15.

' Lo ! how, unfolding from the germ of thought,
The vast idea into earth has struck
Its firm-fixed roots, and reared even unto heaven
Its majesty : and, like the sacred tree
Which India worships, from the parent stem
The unnumbered branches, bending to the soil,
And there self-planted, seek again the skies,
Till the whole earth is covered with its shade.' p. 5.

These extracts will render an express commendation of the poem unnecessary. The verse, indeed, wants finish ; but to produce what is eminently beautiful, talent and labour must unite. To write blank verse well requires not only a musical ear, but an acquaintance with the best models so intimate, and practice so unwearied, that he who fails may solace his disgrace with the difficulty of the undertaking, and resolve to attempt again, what the once having been baffled may enable him to attempt with better hopes of success.

' In arms not worse, in foresight much advanced.'

ART. XXIII. SELECT LITERARY INFORMATION.

** * * Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The Rev. B. Brook, of Tutbury, has in the press, in three octavo volumes, the Lives of the Reformers, containing a biographical account of those divines who distinguished themselves in the cause of religious liberty, from the Reformation, under queen Elizabeth, to the Act of Uniformity in 1662. This work will contain a regular series of the History of Nonconformists during a period one hundred years; and is wholly collected from authentic historical records and numerous MS. documents, which will include a very large selection of interesting and curious information never before published.

Mr. Milburn's work on Oriental Commerce, in two quarto volumes, with numerous charts by Mr. Arrowsmith, is in such a state of forwardness, that it is expected to appear early in January.

The Bp. of Meath has in the press a volume of Sermons on important subjects.

A volume of Sermons on subjects chiefly practical, by the late Dr. Munkhouse, is in the press.

The Rev. R. Mant is printing two volumes of Parochial and Domestic Sermons, designed to illustrate and enforce the most important articles of christian faith and practice.

Mr. Bruce, of Whitburn, will shortly published a Series of Discourses on Evangelical and Practical Subjects.

Galatea, a Pastoral Romance, translated from the German, will shortly appear in a small volume, embellished with several wood cuts.

Mr. De Luc's Geological Travels in Germany, France, and Switzerland, in two volumes, are nearly ready for publication.

The sixth and last volume of Mr. Beloe's Anecdotes of Literature will appear in the course of this month.

Mr. Joseph Hodgson, Member of the Royal College of Surgeons, will speedily

publish, a Treatise on the Diseases of the Arteries and Veins; comprising the treatment of Aneurism and Wounded Arteries.

J. F. M. Dovaston, esq. has in the press, Fitzgwarine, a Metrical Romance, and other Ballads of the Welsh Border, with Poems, legendary, incidental, and humorous.

Mr. Southey will shortly publish, in a quarto volume, Roderick, the last of the Goths: also the second volume of his History of Brazil.

Lieut. Colonel Mark Wilkes has the second volume of his Historical Sketches of the South of India, nearly ready for publication.

The Beauties of Anna Seward's Poems, Letters, &c. &c. carefully selected and arranged by Mr. Oulton, are printing in a duodecimo volume.

Dr. Thomas Thomson intends to commence with the ensuing year a new philosophical journal, to be published monthly, entitled, Annals of Mechanical Philosophy, Chemistry, Agriculture, and the Arts.

Speedy will be published, in 8vo. A Historical Account of the Laws enacted against the Catholics, of the Ameliorations which they have undergone during the present reign, and of their existent state: to which is added, a short account of the laws for the punishment of heresy in general; a brief Review of the Merits of the Catholic Question; and copious notes, tending principally to illustrate the views and conduct of the Church of England, the Presbyterians, and Sectarians, with regard to toleration when in the enjoyment of power. By James Baldwin Brown, Esq. of the Inner Temple.

The Lectures on the Collects by the Rev. Dr. Draper, in 3 vol. 8vo. are in the press, and will soon be ready for delivery to subscribers. Those who intend to subscribe, will please to forward their names before the 30th of this

month to David Arnot, 17, Gracechurch-street, as the Price will after that time be raised from 1l. 5s. to 1l. 11s. 6d.

The Rev. Mr. Lacey, of Salters Hall, is about to publish two volumes of Family Discourses, crown octavo, price 12s. Each volume will contain twenty discourses, of a moderate length, and written on subjects expressly adapted to domestic use.

A translation of Michaelis on the Mosaic Law, is preparing by the Rev. A. Smith.

Mr. Flindall will speedily publish his Amateur's Pocket Companion to the scarce and valuable engraved British Portraits chiefly selected from the works of Ganger, Bromley, Noble, &c.

Particulars of the Life of a Dissenting Minister, with occasional reflections, illustrative of the education and professional state of the Dissenting Clergy, and of the character and manners of the Dissenters in general; will speedily be published.

In the press. The Present State of Portugal, and of the Portuguese Army; with an Epitome of the Ancient History of that Kingdom; a Sketch of the Campaigns of the Marquis of Wellington for the last four years; and Observations on the Manners and Customs of the People, Agriculture, Commerce, Arts, Sciences, and Literature. By Andrew Halliday, M. D. In one volume, octavo.

M. de Humboldt has just completed the Astronomical part of his celebrated Voyage. His last number, consists,

principally, of the preliminary Dissertation, which explains all the means he had taken for making his observations, and which means he has employed with such remarkable advantage. There is another Discourse, by M. Olmanns, in which he states all the modes of calculation which he adopted, in order to derive from the observations, of M. Humboldt, and astronomers in general, the most accurate and important results. For this Discourse, M. Olmanns was awarded the Lalande Medal, by the French Institute.

Messrs. Leigh and Sotheby will have the honour to submit the following Libraries for public sale, during the present autumn.

The Library of the late Charles Melish, esq. containing a fine collection of Hearn's Pieces, large paper, among which is the *Acta Apostolorum*.

The Library of the Rt. Hon. Lora Vicountess Downe, deceased; being chiefly the collection of her Father, the late William Burton, esq. of Suffenham, in Rutland, and Clifford-street, Burlington Gardens.

The very extensive and valuable Library of the late Henry Hope, esq. of Cavendish-square.

The Library of the late Charles Brandon Trye, esq. F. R. S.

The Library of the late Mrs. Anne Newton, containing chiefly the collection of the great Sir Isaac Newton.

Part of the Library of Tycho Wing, esq. deceased.

ART. XXIV. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The border Antiquities of England and Scotland delineated. Comprising specimens of the Architecture, Sculpture and other vestiges of former ages, from the earliest time to the union of the two crowns; accompanied with descriptive sketches, biographical remarks, and a brief History of the principal Events that have occurred in this interesting part of Great Britain. Part II, medium 4to, 10s. 6d; and with proof impressions of the plates, super-royal 4to, 16s.

BIOGRAPHY.

Memoirs of the late Philip Melvill,

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engaged in Flanders, India, Ireland, Denmark, Spain, and Portugal. Also numerous interesting Professional Anecdotes, not only of his brethren in arms, but also of the great Generals opposed to him, in various parts of the world. By Francis L. Clarke, 8vo. 12s. 6d. boards.

An Account of the Life and Writings of Lord Chancellor Somers, including remarks of the public affairs in which he was engaged, and the Bill of Rights with a comment by Henry Maddock, esq. of Lincoln's Inn, Barrister at Law, quarto, 11. 11s. 6d. bds. Part I.

EDUCATION.

Smith's Greek Version of Bishop Jewell's Apologia, with notes. By A. C. Campbell, A.M. For the use of grammar schools, and dedicated, by permission, to the Lord Bishop of Durham, 12mo. 5s. bds.

Marottes a Vendre, ou Triboulet Tabletier; a choice and unexceptionable selection from the ancient and modern French Facetix. foolscap 8vo. 10s. 6d. bds.

Elements of Universal Geography, ancient and modern; containing a description of the boundary, extent, divisions, chief cities, sea ports, bays and gulfs, lakes, rivers, capes, mountains, forests, islands, government, religions, population, climate, soil, productions, commerce, historical events, &c. of the several countries, states, &c. in the known world. To which are added, historical, classical, and mythological notes. By A. Picquot, 12mo. 5s. bd.

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A new edition of the Rural Sports; or, a description of the pleasures and amusements arising from the air, the fields, the waters, and the forests; being rules and directions for shooting, fishing, and hunting, with an abbreviation of the laws relative to each; interspersed with Sketches and Anecdotes from Natural History. By the Rev. W. B. Daniel. 3 vol. royal 8vo. 5l. boards; and in 5 vol. demy 4to. Price 7l. 7s. 6d. Illustrated by 72 Plates, principally from drawings by Reinagle, and engraved by Scott.

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ERRATA.

p. 981, l. 9, for actuated by too much, read actuated, too, by much.

p. 1010, l. 13, for Demaiore, read Demoivre.

p. 1158, l. 11 from bottom, for are called the Caledonian, read called the Caledonians.

p. 1159, l. 3 and 15 from bottom, for Evrawe, read Eviawc.

